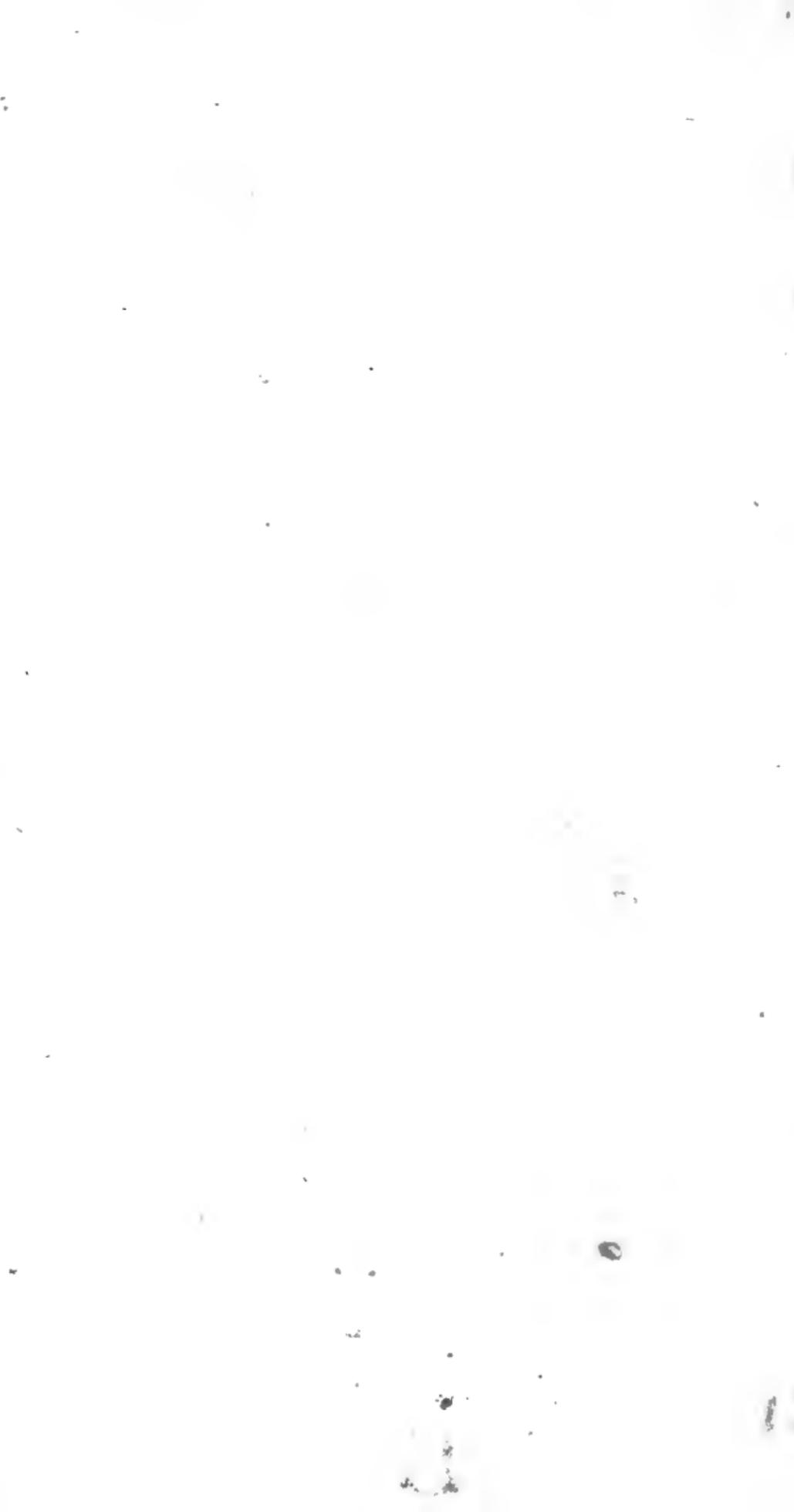




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CHARGES

DELIVERED TO

MISSIONARIES,

OF THE

Society for Promoting Christian Knowledge,

AT DIFFERENT PERIODS,

ON THEIR DEPARTURE FOR THEIR SEVERAL MISSIONS;

TOGETHER WITH

THEIR REPLIES

TO THE

GENERAL BOARD OF THE SOCIETY.

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CHARGES,

&c.

A Charge delivered to the Rev. Christian William Gerické, on the 4th March, 1766, by the Rev. Edward Yardley, B.D. Archdeacon of Cardigan.

SIR,

THE Society for Promoting Christian Knowledge, by me congratulate your safe arrival in England, and enjoy the greater satisfaction in seeing you with them, as you come from a person for whom they have the highest regard, as a well-wisher to the Society, and a generous promoter of their pious designs.

The Rev. Mr. Professor Francke, is ever attentive to our requests, and doth us the honour of shewing his approbation of our endeavours, by lending his helping hand to assist us, whenever occasion calls, either in the eastern or western parts of the world. He is kindly pleased, on our application, to furnish us with proper labourers for the work of the Gospel, and the extension of Christ's kingdom amongst the Heathens, in a very distant part of the Gentile world;—persons, who have under him been educated in good learning,

and the knowledge of true religion;—persons whom he hath tried in lower stations, and hath experienced them to be deserving of double honour, and capable, with the blessing of God, of undertaking the more arduous labour of preaching the Gospel to the nations who know not God; and of enlarging the kingdom of the blessed Jesus, where hitherto it hath not been received and obeyed.

The Society is, by the recommendation of our very reverend and pious friend, inclined to look upon you, Sir, as such an one; and accordingly reacheth out the hand of friendship to you, embraceth you with tender affection, and taketh you under their particular protection; recommending to you, in the name of the holy Jesus, to “take heed to yourself and to your doctrine;”—to live an unblameable and pious life, and thereby to adorn the Christian religion; and to be industrious and indefatigable in the duties of a Christian minister, in feeding the little flock which is already gathered together, and to do your utmost endeavour to enlarge the fold, and to collect into it those who are appointed to be heirs of salvation.

To facilitate this work, when you come to the place of your destination, you will, by the Divine permission, meet with a worthy colleague, the Rev. Mr. Hutteman, who hath performed the office of Missionary at Cuddalore for many years, to the entire satisfaction of the Society, and hath, by the Divine blessing, been enabled to make many converts to Christianity.

He will receive you with open arms; and we make no doubt but that you will be ready to take from him such instructions, in regard to the manner of your procedure, as his abilities, and his experience during his long residence there, make

him capable of planning out for your use and direction.

The Society join in their best wishes and most hearty prayers to Almighty God, that he would preserve your health, and prosper your voyage to the port to which you are bound; and would fill you with the divine graces of his Holy Spirit; that he would endue you with zeal and fervency, with prudence and wisdom, with courage and constancy, with patience and perseverance, in the good work to which you are to be appointed; and that it may graciously please Him to prosper all your labours, for the support and extension of the kingdom of the blessed Redeemer of mankind, for the salvation of souls, and the glory of his holy Name, who willeth all men to come to the knowledge of the truth and be saved.

To this Mr. Gerické made the following Reply.

I should be greatly wanting in my duty, if I did not take this favourable opportunity of testifying the just respect and gratitude of my heart, which, on many accounts, I owe to this Honourable Society. The important trust they have committed to me; their kind reception of me in England; the many favours they have conferred upon me, in providing for the conveniency of my voyage to the place of my destination; and above all, their pious and affectionate Charge relating to the duties of my future station, are so many obligations, that call upon me, to return you, Honourable Sirs, my most humble and unfeigned thanks.

Nothing could be more agreeable to me than the prudent orders and directions of this Honourable Board; which with heart and mouth I promise to follow in every part: and, as I once for

all, have entirely and chearfully given myself up to the blessed work of the Lord's vineyard at Cuddalore, it shall be my constant practice to implore the Divine mercy, that by the blessing and assistance of his Holy Spirit, I may be enabled to answer the just expectations of my honoured and worthy Constituents and Patrons, according to the measure of all my abilities and strength; always remembering the strict account I am to give, one day, for every thing to Him, who has bought his flock with his own precious blood.

May the Lord God of Heaven, in his infinite goodness, be pleased evermore to further and bless the religious designs of this Honourable Society for promoting the interest of Christ's kingdom upon earth, to the glory of his Name, and to the salvation of many thousand souls among Christians and Heathens; and may he himself be the Rewarder of all their pains and works of charity, in this world and in that to come.

And if I finally may be allowed to recommend myself for the future time to the love and prayers of the Honourable Society, it will be a particular satisfaction to me, and a great addition to all their former favours.



*A Charge delivered to the Rev. John Christman
Diemer, by the Rev. Jacob Bourdillon.*

ARDUUM munus, charissime frater, neque temere adgrediendum, meis verbis, ad te defert venerandus iste noster coetus. Christi scilicet, totius mundi sospitatoris evangelium, apud barbaras gentes, ignorantiae tenebris obvolutas, foedæ

deditas idololatriæ, a vero Deo alienas, annuntiandi ac propagandi, cœlestis regni portas illis aperiendi, animasque ab errore ad veritatem, a peccato ad sanctimoniam, a morte ad vitam adducendi.

Sed postquam dignum te excelsi hujus officii pronuntiaverit celeberrimus juxta ac piissimus Doctor Freilinghausen, socius, de isto cœtu nostro tam impense meritis, postquam totum te, Dei gloriæ, salutique hominum mature consecrasti, postquam Divinæ Providentiæ quasi miracula *, felici omine, jam expertus, salvum ad nos atque incolumen pervenire tibi datum fuerit, (quod faustum tibi omnes ex animo adprecamur,) Quid de te nobis non crit deinceps expectandum? Non tam igitur te hortamur, quam ipsi de tua gaudemus vocatione. Sacras nimirum tibi demandatas functiones, lubenti amplecteris animo, zelo exercebis indefesso, diligentiam prosequeris pervigili, assiduis firmabis precibus, constanti demum coronabis fidelitate. Tuas in manus causa est Dei, causa Christi concredita, perditæ oves ad illum tibi sunt revocandæ. Dæmonis altaria diruenda. Mystera cœlorum, mandata divina, promissa per quam sublimia, quæcunque porro ad comminationes pertinent illis pandenda. Fidelium numerus quotidie tibi augendus est. Totum inquam, redemptionis opus gnaviter declarandum.

Ne tamen ad tam amplum, ad tam difficile ministerium animum despondeas. Sunt et tibi parata propitii numinis auxilia, interna spiritus, gaudia, præmia denique, ad quorum magnitudinem, mentem erigere, gressus confirmare, nihil non tentare tibi, nihil non perficere licebit. Neque desunt tibi exempla omnis generis, omnis

* Longe nempe, procellosa ac periculosissima navigatione constanter jactatus, post tres demum hebdomadas Hamburgo Londinum appulit.

ætatis, locorum omnium illustria, tum apostolorum, tum qui mox et in posterum illorum vestigia presserunt, quorum ad virtutes imitandas indesinenter vocaberis.

Imo collegam* nactus es Christianæ illius militiæ peritissimum, diuturnis defunctum laboribus, ac pene fractum, animo tamen adhuc alacri ac erecto, longaque firmato experientia, in quo adeò, gloriatur coetus noster, ut nullis eum laudibus parem non existimet, Deoque toto corde benedicat, quod tam insignem sui servum, tam religionis amantem, tam generosa præditum indole, commodare nobis voluerit. Hunc tu, tanquam parentem diligit, tanquam doctori auscultato, tanquam exemplar conspicio. Utinam adeò sub illo proficias, ut non adtingere modo, sed et illum superare coelitus tibi detur!

A te expectat coetus noster, ut meris hujus seculi negotiis, quantum poteris, te non implices, aut immisceas, nec è Romana ecclesia proselytas, cito nimium, ac citra prudentiam, ad publica Societatis istius admittas ministeria; sed totus sis in doctrina prædicanda atque exponenda, in promovendo virtutis studio, in consolandis afflictis, in visitandis ægrotis, in ignaris erudiendis, in salvandis animabus, quas benignissimus ille Christus noster suo redemit sanguine. Alios ad honores, alias ad divitias noli unquam adspirare, quàm quæ tibi supernis in mansionibus asservantur. Modestiam fervori adjungas, prudentiam zelo, urbanitatem fortitudini, candidis moribus pacem ac charitatem: quarum ope acceptus universis, dilectus que audias, ac Christianæ disciplinæ non mediocri evadas ornamento. Miti ac patienti animo gentes adducito ad verbum fidei audiendum

* Johannes Zacharias Kiernander, qui ad ministerium Evangelicum in India exercendum jam ab Anno 1740 vocatus fuit.

atque amplectendum: ut in oriente illo solem oriri justitiæ videant, cujus ad radios spirituali exultantes lætitia, a funestis animarum morbis sanentur penitus ac restituantur.

Breviter, totis in illud diebus, totis viribus ac conatibus intendito, conscientiam ut serves coram Deo, coram hominibus puram ac sine labe; tremendi illius judicii memor, ubi pro supremo tribunali, adstante universa hominum multitudo, resonante tuba, observantibus Angelis, idem ille tuus, cui serviisti, magister stabit in excelso iudex, ultimam que tibi pronuntiabit sententiam: quæ ut nobis omnibus ineffabilis plena sit solatii, æternæ que fecilitatis firmamentum calidissimis votis comprecamur.

Quid nunc superest, vir reverende, nisi ut tuam ad Indos Missionem, in nomine domini nostri Jesu Christi, adprobemus atque confirmemus, ratam ut illam habeat enixe obsecrantes. Socias nunc tibi manus porrigimus, teque benevolo affectu cordicitus amplectimur.

De nostro coetu, suam qui tibi tutelam pollicetur, omnia sinceri amoris officia, omnia fraternæ conjunctionis adjumenta, quantum quidem in nobis erunt, tibi alacriter commisso munere fungenti, sperare licet, precibus que cœlum fatigabimus ardentissimis, prosperam tibi per maria profectionem, securumque ad Bengaliam appulsum concedat. Te remotis in illis oris diutissime incolumem servet, cœlesti donet gratia, omnipotenti brachio tueatur, piis tuis, apud gentes colloquiis, laboribus ac consiliis nullo non adspiret tempore, multo successu animam tuam erigat ac soletur. Ut tandem, triumphanti cum ecclesia, corona redimitus gloriæ, patri Creatori, filio Redemptori, Spiritui Arrhaboni laudes nunquam desituras celebres beatissimus.

Translation of the foregoing.

Dear Brother,

YOU receive through me from this venerable board your appointment to an arduous task, and such as ought by no means to be rashly entered upon; that, I mean, of preaching and propagating the Gospel of our Saviour Christ among barbarous nations, overspread with the darkness of ignorance, given up to abominable idolatry, and alienated from the true God; of opening to them the doors of the kingdom of Heaven, and of bringing them from error to truth, from sin unto holiness, and from death unto life.

But since the celebrated and pious Dr. Frey-linghausen, a member to whom this Society is so deeply indebted, has pronounced you worthy of this high office; since you have with mature resolution devoted yourself wholly to the glory of God and the salvation of man, since you owe your safe arrival in England to an almost miraculous interposition of Providence*; (which we heartily wish may be to you an omen of his future assistance and protection) what may we not henceforth expect from you? We do not therefore so much exhort you as rejoice at your call; being well assured that you will take upon you with a willing mind the sacred ministry which is committed to you, will exercise it with unwearied zeal and watchful diligence, will strengthen it by continual prayer, and will persevere in it with unshaken fidelity. Into your hands is committed the cause of God and of Christ:—you are to bring back to him the sheep that are lost, to pull down

* He had a long, stormy, and very dangerous passage of three weeks from Hamburgh to London.

the altars of the devil, to unfold the mysteries of the kingdom of Heaven, to make known the divine commands, together with those glorious promises and those threatenings which are annexed to them, daily to encrease the number of the faithful; in a word, you are diligently to set forth the whole work of redemption.

Do not however be cast down at the extensiveness, the difficulties of this ministry: you have at hand the assistance of a gracious God, the inward comforts of the Holy Spirit, and the prospect of a reward, the greatness of which may well rouse and animate you, strengthen your goings, and encourage you not only to attempt every thing, but to persevere till you accomplish it. Nor are there wanting illustrious examples, to the imitation of which you will continually be called, examples of every kind, of every age, and in every place, as well of the apostles, as those who have since trod in their steps. You have in particular a colleague *, well skilled in that Christian warfare, almost worn out with his continual labours, yet still of a chearful and courageous mind, strengthened by long experience; in whom this Society highly glory, accounting him worthy of every commendation, and praising God for having been pleased to lend them such a servant of his, so great a friend to religion, and of such a generous disposition. See therefore that you love him as a father, listen to him as a teacher, look up to him as an example; and God grant that you may so profit under him as not only to come up with, but even to surpass him.

This Society expects from you that you will

* The Rev. John Zachary Kiernander, who was called to the preaching of the Gospel in India, An. Dom. 1740.

not be too hasty and incautious in admitting proselytes from the Church of Rome to the public service of the Mission; and that you will entangle yourself as little as possible with the affairs of this world; but that you will give yourself wholly to preach and explain the word, to promote the study of virtue, to comfort the afflicted, to visit the sick, to save those souls which our most merciful Redeemer hath purchased with his blood. Aspire not to any other honours, to any other riches than those which are laid up in Heaven for you. Join to fervour moderation, to zeal prudence, to courage meekness, to candour peace and charity; that you may hereby endear yourself to all men, and become no little ornament to the doctrine of Christ. Endeavour by a gentle and patient mind to lead the Gentiles to hear and embrace the word of faith; that those eastern nations may behold the Sun of righteousness in their horizon, at the brightness of whose rising they may rejoice with spiritual joy, and may be thoroughly restored from the fatal disorders of their souls.

In a word, exercise yourself daily with all your might to preserve a conscience pure and void of offence towards God and towards men, remembering that dreadful judgment when the whole human race shall appear before the supreme tribunal, and, whilst the trumpet shall sound and angels stand by as spectators, that Master whom you have served shall be exalted as judge, and pronounce his final sentence upon you: which, we most fervently pray may be to all of us full of unspeakable comfort, and the basis of our eternal happiness.

What now remains, Reverend Brother, but that in the name of our Lord Jesus Christ we confirm your Mission to the Indies, most earnestly

beseeching him to ratify it. We now hold forth to you the right hand of fellowship, and embrace you with a cordial affection.

From this Society, which promises you her patronage, you may expect all the tokens of a sincere affection, all the assistances of brotherly union, as far as lies in our power, so long as you cheerfully discharge the office committed to your trust. And we will incessantly offer up our most ardent prayers to God that he would grant you a prosperous voyage and a safe arrival at Bengal, that he would long preserve you in those remote regions, would endue you with his heavenly grace, and defend you with his almighty arm; that he would at all times prosper your pious conversations with the Heathens, and all your labours and undertakings; that he would encourage and comfort your soul with much success, and at length would grant that, together with the Church triumphant, supremely blest, and decked with the crown of glory, you may to the Father who created us, to the Son who redeemed us, to the Holy Ghost, who was the earnest of our inheritance, sing endless praises to all eternity.

A Charge delivered to the Rev. John James Schoelkopf, by the Rev. Jacob Bourdillon, Oct. 29, 1776.

QUOD optandum nobis erat maxime, charissime in Christo frater, Religionis rebus in India ita constitutis, ut sine mora, sine periculo, salvus

ad nos advenires, id non humano consilio, sed benignissima datum Providentiā: cui gratias, quantum in nobis est, debitas ex animo persolvimus. Et profecto illi soli quæ ad evangelii propagationem pertinent jam ab initio fidentur committentes, ab ea utique sola desideratum expectamus successum; nulli dubitantes quin idem ille cœlestis Spiritus, cujus huc usque tutela tantam ad amplitudinem crevit cœtus iste noster, dignetur illis etiam quibus utimur instrumentis et dotes animi requisitas, et corporis adæquatas vires, et temporum opportunitates largissime concedere.

: Quapropter, quum favente numine hoc ad propositum studia tua direxeris ut Christi legationem infideles apud populos in te susciperes, ac commendatitiis literis probe munitus ad nos accedas, votis omnibus Missionem istam tuam confirmamus: cui utinam constanti auxilio velit Deus optimus maximus benedicere!

Quod officium tametsi, propriæ infirmitatis conscius, ne temere adgredi videreris, diu multumque apud animum tuum consuluisti, magnitudine tamen operis, quod divinam ad gloriam redundaret, finisque, qui tot animarum salutem procuraret, commotus immotusque, superatis tandem quæ obstare videbantur impedimentis domesticis, tam sanctam lubenti animo provinciam amplexus es.

Illuxit jam pridem non paucis in locis præpotens illa atque salutaris gratia, neque contemnenda inter ethnicos multitudo sacro ad Christi gregem baptismate initiata accessit. Congregantur passim ecclesiæ, augentur pastores, eriguntur scholæ, assurgunt templa: quibus omnibus beneficentissimo adjuvante numine, inexplebili cum gaudio attendit ac providet cœtus.

iste noster. Tuum erit tam faustis initiis adju-
tricem manum generoso atque obfirmato pec-
tore admovere, novum evangelicæ lampadi splen-
dorem quotidie adjicere teneras redemptoris oves
in sinu fovere tuo, atque adversus infestas lu-
porum rapacitate diligenti cura tueri, ne unquam
a veri tramite ad periculosos abripiantur errores,
neve in deploranda vitiorum præcipitia iterum
delabantur.

Ultimus quippe vocationis tuæ scopus ad
sempiternam animarum felicitatem collimat at-
que terminatur. Sublime procul dubio ministe-
rium! Apostolicum prope dixerim, quodque tibi
ob oculos debet nullo non tempore obversari.
Etenim quotiescunque apud me reputo quanta
sit animæ humanæ præstantia, qua descendens
ab origine, quam egregiis ornata facultatibus;
quantis donata privilegiis totus in admirationem
rapior, neque ad divinas ejus in gratiam dispen-
sationes amplius obstupesco. Spiritus enim ea
est intelligens, supremi quasi particula numinis,
Natura simplicissimus, ab omni corporea fæce
quam longissime remotus, cogitatione inex-
haustus, voluntate liberrimus, sui semper con-
sciens, omnes ad scientias, omnes ad artes aptis-
simus, præterita ex memoriæ penu recolligens,
futura sagaci penetrans judicio, absoluto in
corpus gaudens dominatu, Angelis fere prox-
imus, imo ipsius Creatoris imago quædam eximia
ac similitudo.

Degeneres animas! a mundi jam primordiis,
dæmonis astutia tentatas ac devictas, peccato
irretitas, inferno devotas! en quæ tuæ charitati,
tuæ vigilantia creduntur, tuisque institutionibus
animæ! eas ad recuperandas salvandasque ipse
Dei filius in mundum descendit, Evangelium pro-
mulgavit, sanguinem fudit, mortem obivit. Ad
patris dexteram postmodum evectus, pastores

instituit, ut omni sub cœlo creaturæ, salutis doctrina innotesceret, viaque pateret superas ad regiones.

Non alium in finem te venerandus iste cœtus elegit, hortaturque, imo obsecrat ne tam præstanti ac solempni munere exercendo tua unquam diligentia ab ipsius expectatione discrepet: a te etiam id expetit ut, si quis è Romana ad reformatam nostram ecclesiam proselyta sacras forte ministerii functiones apud vos implendas exoptaret, ne facilem nimis aurem illi commodes, sed re tuo cum collega communicata, nostrum ad cœtum rescribas, qui quæ sit agendum ratione determinabit. Quæcunque porro momenti alicujus, sive in congregationibus ac scholis vestris, sive in itineribus ac colloquiis cum indigenis esse arbitreris, cœtui nostro, quam sæpius fieri poterit, accurata narratione transmittas quæsumus, ut quantam in Missione tua profeceris nobis certo certius constet.

Agedum, dilectissime frater, et sepositis cunctis transeuntis hujus seculi sollicitudinibus, omni turpis lucri vel ambitionis cogitatione, totus ad pietatem ingenerandam atque inflammendam te accingas. Ne minima Christi ovium, quibus pascendis nunc es constitutus, culpa tua pereat, aut negligentia, caveto: nec sacras tuas functiones ullis negotiis quæ seculi genium nimis redolerent sinas interturbari. Divina mysteria, ceu fidelis dispensator, omni tempore, publice ac privatim, annuntiato. Everso idolorum miserando cultu, soli viventi Deo altaria hominum in cordibus erigito: unde ipsius unigeniti possis nomen ac doctrinam extendere, custodire depositum, regnum stabilire, subditorum augere numerum, legibus obedientiam conciliare, totum denique redemptionis opus continuo apud gentes ac felicissime promovere

ut cæcis ac errantibus lumen, scientia ignaris, dubitantibus evidentia, miseris solamen, pereuntibus demum liberatio atque salus accedant.

Te vero ne ullatenus deterreant officiorum quibus defungendis destinatus es momentum atque multitudo, quæ silentio tamen non prætereunda. Gentem enim innumerabilem, quanto intervallo, quam longo tempore a Deo, nostri omnium parente, aberrantem, idolis mancipatam, erroribus atque ignorantia, ductorum dicam, an satanæ potius deceptione obnubilatum, moribus depravatam, tantarum sub miseriarum pondere, ingemiscentem, sublevare tibi ac consolari incumbit, ad lucem ac veritatem evangelicam, ad foederis gratiæ beneficia, ad misericordiæ Divinæ fontem inexhaustum, ad illius potentiæ invictum tutamen, ad spem denique stabilem futuræ felicitatis, socia quasi manu adducere. Quæ quam sublimia sint, non, consilii modo ac finis ratione, sed et mediocrum applicatione, ac perfectionis respectu, serio si animadvertas, mirum quo ardore inflammaberis, quibus conatibus sustinebis, quibus precibus efficies ut munus istud tibi conceditum, cunctis partibus, cumulate ac fortiter absolvas.

Nec tale curriculum omnino solus ingrederis. Nam præterquam quod, Divino adspirante auxilio, et in stadium pedem inferre, et in eo quotidie progredi tibi dabitur, ea est tua nunc felicitas, ut et ampla tibi jam aperta sit janua, illustrique præeuntem exemplo commilitonem habeas Swartzium, quem honoris causa nomino, cujus indefessa industria, amabili prudentia, labore incredibili, opus istud Evangelicum, paucis annis, ad non mediocre incrementum in Tanjuriensi regno adductum est: quod ingenti cum gaudio, ac jucunda cum gratulatione, erectis ad cælum manibus, cætus noster admiratur. Hujus si vestigia, non ut amici tantum et collegæ, sed et ut peritis-

simi ductoris premas, si fidem, si Zelum; si virtutes imiteris, quanta inde, solida unius experientia, alacri alterius æmulatione, junctis utrorumque studiis ac laboribus puræ Religionis non redundabit veneratio atque efficacia, Christique dominationis exoptata amplitudo consequetur?

Macte igitur charissime frater, et, qua data, porta, lætus ingredi spiritualementem istam militiam, adversariorum reformidans neminem, ne inferorum quidem fremitus malignos. Adest tibi magister Christus, immensa tum in cœlo, tum in terris coronatus potestate, cujus causam agis, cujus gloriæ allaboras; illum oculis fidei testem perpetuum indesinenter intueare, qui quæcunque mente cogitabis, desiderabis corde, agitabis consilio, manu et opera exequeris, facillime observabit, indubitanter cognoscet, summa cum æquitate remunerabitur. Quænam inde esse tibi debeat in votis sinceritas, gravitas, in sermonibus, in precibus vehementia, in tentationibus fortitudo, in prosperis æquanimitas, constantia in adversis, in doloribus patientia, in toto denique vitæ curriculo simplicitas ac sapientia, non difficulter deprehendes.

In primis caveas ne quid in moribus tuis vitiosi aut jure culpandi irrepserit, vel quantumvis in se tolerabilis ac innocui, sinistram nihilo secius in partem ab aliis detorqueri aut vitio verti possit, ne quod doctrina ædificaveras agendi ratione destruat, et quos sanam ad fidem coneris informare, ad nefarias pravitates deflectendi exemplo præbeas occasionem: sic que tu, de officio ac dignitate tua decedendo, in discrimen existimationis venias, probis evadas scandalo hortationibusque tuis ac censuris vim atque pondus omnino in posterum detrahas. Qua exitiabili imprudentia totum Religionis opus, totus missionis tuæ jam exantlatus labor,

tota certe coetus istius pia expectatio corrueret penitus ac evanesceret.

Tantis incommodis obviam ut eas enixe rogamus. Accipe, optato ut in his omnibus gaudeas successu, inexpugnabilem tibi quam Paulus indicat armaturam, galeam salutis, lorikum justitiæ, fidei umbonem, gladium illum spiritus, verbum nempe divinum, quod rite administratum, ad intima cordis penetrans, corruptos quosque abscindit affectus, quorum in locum novæ cogitationes, nova succrescunt desideria, quæ ad obedientiam Christi unice inflectuntur; adeo ut si ab una parte ejus comminationes peccatoribus sint formidini, ejus ab altera promissiones fidelium animos erigant, omnisque generis calamitatibus faciant superiores.

Quum autem de grege tuo spirituali alendo pastu tantopere sis sollicitus, tui ipsius curam, perditam apud gentem, non minus, seriam gerito, splendidis illis virtutibus operam dando, quæ universam ambitu suo moralem complectuntur disciplinam, justitiæ, nimirum atque charitati. Devotissimo pectore Deum colito; flexis frequenter genibus, inconcussa fide, cuncta ab ejus dilectione beneficia tum tibi, tum gregi necessaria implorabis atque accipies: de nulla re adeo anxius quam ut illi probatas evadas acceptusque.

Utinam et propitium illum tibi ac munificentissimum, omni tempore ac loco, cœptis omnibus atque laboribus lætabilis experiare! utinam illi strenuus ut sis ac fidelissimus, ad extremum usque halitum, minister, tibi concedatur! ut supremo illo tandem ac formidando die, ubi coram gloriosissimo mundi judice, coram angelorum infinitis myriadibus, citabuntur universæ mortalium generationes, ad ultimum, illamque irrevocabilem sententiam audiendam: utinam, in-

quam, ista, et tibi, et nobis omnibus, divino ex ore pronuntietur: accede, bone serve, ac fidelis; beatissimas in Domini tui mansiones exultabundus intromittitor!

Translation of the foregoing.

THE state of the Society's Missions in India, beloved Brother in Christ, made us earnestly wish for your safe and speedy arrival in England; and we ascribe the accomplishment of our desires, not to human prudence, but to the gracious Providence of God, to whom we therefore render our most hearty and bounden thanks. Accustomed indeed from the beginning faithfully to commit to him alone whatever concerned the propagation of his Gospel, we look up to him alone for the success of our endeavours, not doubting but that the same heavenly spirit, by whose assistance this our Society and its designs have hitherto been so greatly enlarged, will vouchsafe plenteously to bestow on the instruments which we employ those mental qualifications, that bodily strength, and those favourable opportunities which shall be necessary towards carrying on the good work in which we are engaged.

Seeing then, under the guidance of Heaven, you have directed your studies to this end, that you might take upon you the office of Christ's Ambassador to the Heathens, and are come to us duly furnished with letters of recommendation, we with one voice ratify and confirm this your Mission: and may Almighty God bless and prosper it with his continual help.

Conscious indeed of your own weakness, and fearful lest you should seem rashly to undertake such an office, you long deliberated with yourself; till, excited by the importance of the work

which tends to promote the glory of God, and has for its object the salvation of so many souls, and having at length surmounted some obstacles of a family-nature, you have with a willing mind entered upon this sacred engagement.

The powerful and saving grace of God hath long since shone forth in many places, and multitudes of the Heathens have been received by baptism into the flock of Christ: congregations are gathered together from all quarters, the number of Pastors is increased, schools are set up, buildings are erected for public worship: whilst this Society beholds with joy the progress which Christianity is making, and, through the bountiful assistance of Heaven, plans and provides for its future support and advancement. It will be your part with firmness and resolution to forward so auspicious a beginning, daily to add new splendour to the light of the Gospel, to cherish in your bosom the tender lambs of our Redeemer, and diligently to protect them against the assaults of ravenous wolves, lest at any time they should be hurried away from the paths of truth into dangerous errors, or fall again into the deplorable precipices of vice.

The ultimate end of your calling is the eternal salvation of souls. What a sublime, I had almost said, apostolical enjoyment! the importance of which you ought always to place before your eyes. Whenever I call to mind the excellence of the human soul, the source from whence it is derived, the extraordinary faculties with which it is adorned, the great privileges with which it is endowed; I am seized with admiration, nor am I any longer astonished at those things which God has wrought in its behalf. For it is an intelligent spirit, a particle, as it were, of the

Supreme Being, in its nature most simple, far removed from all the dregs of matter, in thought inexhaustible, in will most free, ever conscious of its own existence and operations, capable of attaining to every art and science, by memory recollecting the past, by sagacity penetrating into futurity, enjoying an absolute dominion over the body, approaching almost to the angelic nature, nay the very image and likeness of the Creator himself.

Behold, to your charitable and watchful care are committed these souls, which, tempted and overcome by the subtilty of the devil, soon fell from the state in which they were created, were ensnared in sin, and devoted to eternal misery. To restore and save them the Son of God himself came down from Heaven, preached the Gospel, shed his blood, suffered death upon the cross; and being afterwards exalted to the right hand of the Father, appointed Pastors, that to every creature under Heaven the doctrine of salvation might be published, and the way laid open to the mansions of everlasting happiness.

For this purpose, and this alone, we have made choice of you, and we exhort, nay, we entreat you that, in the discharge of so excellent and important an office, your diligence may never fall short of our expectation. We likewise beseech you, if any Proselyte from the Romish Church should be desirous of assisting you in the work of the ministry, that you do not too readily listen to him, but that, having consulted with your colleague, you write word to us, that we may determine what is proper to be done. We likewise beg of you to send us, as often as you can, an exact account of whatever shall happen of any consequence either in your congregations and schools, or in your journies and conversations with the

natives, that we may be satisfied of the progress which you make in your Mission.

Come then, beloved Brother, and laying aside all the cares of this transitory life, all desires of filthy lucre, and all ambitious views, apply yourself wholly to kindle and cherish the flame of genuine piety. Take care that the least of Christ's sheep, which you are now appointed to feed, perish not through your faultiness or neglect. Suffer not your sacred functions to be interrupted by any affairs which savour too much of the spirit of this world. As a faithful steward of the mysteries of God, dispense them at all times, both in public and private. On the ruins of idolatry set up altars in the hearts of men to the only living and true God; that you may thereby extend the name and doctrine of his only begotten Son, may keep the faith which he has committed to your care, may establish his kingdom, may encrease the number of his subjects, may ensure obedience to his laws, may carry on, in short, incessantly and successfully the whole work of redemption among the Gentiles, that the blind and wandering may have light, the ignorant may be instructed, the doubting may be grounded in the truth, the wretched may be comforted, and those who are perishing may enjoy deliverance and salvation.

And be not in any wise disheartened by the importance and number of those duties to the discharge of which you are appointed. I mean not to discourage you, but I cannot wholly pass them over in silence. It is yours then to relieve and comfort an innumerable multitude, far removed and long alienated from God, the common Father of us all, enslaved to idols, immersed in darkness through the errors and ignorance of their leaders, or rather through the deceitful wiles of the devil, depraved in their morals, and groaning

under the weight of the greatest miseries ; it is yours to lead them as it were by the hand to the light of Gospel-truth, to the benefits of the covenant of grace, to the inexhaustible fountain of Divine Mercy, to the invincible protection of his power, and to the stedfast hope of everlasting happiness. And, if you seriously consider with yourself the importance of these duties, not only with respect to the end proposed, but likewise to the means which are to be employed in the prosecution of them, and the high degree of perfection to which they may be advanced, with what ardour will you be inflamed, how strenuously will you exert yourself, how fervently will you pray, that you may manfully and thoroughly accomplish the work which is given you to do ?

Nor are you left entirely to yourself in the design in which you are engaging ; but, besides the Divine assistance enabling you to enter upon this course, and to make a continual progress in it, you are so happy as to find a great and effectual door opened to you, and to have the illustrious example of your fellow-labourer, the worthy and Reverend Mr. Swartz, by whose unwearied diligence, amiable discretion, and incredible labours, the work of the ministry has, within these few years, to the great joy and astonishment of this Society, made so rapid a progress in the kingdom of Tanjore. If then, considering him not only as a friend and colleague, but as a most skilful leader, you tread in his footsteps, and imitate his faith, his zeal, and his virtues, how will the solid experience of the one, the cheerful emulation of the other, the joint endeavours of both give weight and efficacy to pure religion, and conduce to the desired enlargement of the kingdom of Christ !

Take courage then, beloved Brother, and

seize the favourable opportunity of entering cheerfully upon this spiritual warfare, not terrified by any adversaries, nor even daunted by the powers of darkness. Your Lord and Master, in whose cause you are engaged, for whose glory you are labouring, is ever present with you, invested with boundless power in Heaven and in earth. Look up to him continually with the eye of faith, assured that he can easily observe, and will most certainly discover whatever you think, wish, design, and execute, and that he will with the strictest equity reward you accordingly ; and you will soon be sensible what sincerity there should be in your desires, what soundness in your speech, what fervency in your prayers, what fortitude under temptations, what equanimity in prosperity, what constancy in adversity, what patience in afflictions, what simplicity and wisdom in the whole course of your life.

Beware especially lest there be any thing vicious or justly blameable in your behaviour, or any thing which, however lawful and innocent in itself, may nevertheless be misconstrued by others. Beware that what you have built up by your teaching be not overthrown by your conduct, and that those whom you endeavour to establish in a sound faith take not occasion from your example to turn aside unto wickedness : for consider that, by thus departing from your office and dignity, you will hazard your character and reputation, will become a scandal to the good, and deprive your future exhortations and censures of all their force and efficacy ; and by this fatal imprudence all the work of religion, all the labour bestowed upon your Mission, all the pious expectations of this Society, will entirely vanish and come to nought.

We therefore earnestly beseech you to pre-

vent these great evils: and, that in all these things you may enjoy the desired success, take to you that impenetrable armour which the Apostle has pointed out to you, the helmet of salvation, the breast-plate of righteousness, the shield of faith, the sword of the Spirit, which is the word of God, and which, rightly handled, penetrates the inmost recesses of the heart, and cuts away all corrupt affections, whilst in their stead there arise new thoughts and desires which tend solely to the obedience of Christ: so that, if on the one hand his threatenings are a terror to sinners, his promises, on the other, encourage the faithful, and render them superior to all evils and calamities.

Whilst however you are thus solicitous to nourish your flock with spiritual food, be not less seriously attentive to yourself in the midst of a corrupt generation. Labour to acquire those shining virtues which comprehend the whole system of morality, justice, and charity: worship God with the greatest fervour and devotion, and frequently on your knees, with unshaken faith, implore his loving-kindness, and you will certainly receive from him every blessing which is necessary either for yourself or for your flock.

May you joyfully experience him at all times and in all places favourable and propitious to all your designs and undertakings. May you be diligent and faithful to him in your latest breath. And in that last and dreadful day when all the generations of men shall be summoned before the glorious Judge of all the world, and before unnumbered myriads of Angels, to receive their final and irrevocable doom, may you, and may we all hear this sentence from his divine mouth, come, good and faithful servant, enter thou triumphant into the blessed mansions of thy Lord.

Reply of the Rev. Mr. Schoelkopf.

SI qua esset in me dicendi vis, viri plurimum reverendi, ea, vel si nunquam antea, nunc certe eximium mihi usum præstaret, cum hac in vita, quantum video et autumare possum, postrema ad vos verba facienda sunt. Est autem omnino cur valedicens vobis ego laborem, ne aut ingratus esse cuiquam videar, aut parum considerans quantum divini beneficii, tale nihil meritus, ex bona gratia Jesu Christi in eo adeptus sim, quod præconio Evangelii in Orientali India faciendo me præficere non dedignati estis. Veni ad vos peregrinus et ignotus homo, commendare ipse me qua re possem vobis quidem, talibus viris, non habens, nisi præcipuorum quorundam in Germania virorum boni cujusdam ominis testimonia. Vos recepistis hospitio honesto ac lauto, per tres menses necessaria quæque suppeditastis; quid dicam necessaria? ad commoditatem etiam et cultum honorificum quæ pertinerent liberaliter largiti estis, affabili comitate et multiplici Christiani erga me amoris testificatione animum pusillum exhilarastis, atque id mihi muneris, quod quantum sit ego fortasse ne nunc quidem satis video, imponere non dubitastis. Illarum rerum omnium causa, et si quæ fortasse sunt quæ brevis oratio complecti nequit, gratias ago vobis quam possum maximas, majores etiam habeo semperque habebo: quam autem referam, ubi tandem et quando reperire potero? Enimvero non estis vos ii, qui non nisi ista lege beneficia in alios conferatis: ii potius, qui quæ hac in causa elargimini Deo patri et domino nostro Jesu Christo aut reddi, quippe divinitus accepta, aut mutua dari, ut sacra loqui scriptura non dubitat, ex vera in Deum fide existimetis. Quo magis debeo adniti omnemque navare operam, pro iis quas è

divina gratia spiritus sanctus suggerit viribus, ut rite ac sancte deserviam voluntati et vestræ et Domini nostri, in ejus Evangelio vel stabiliendo, et verum ad usum et fructum perducendo, in iis nimirum qui jam profitentur Christum, vel annunciendo et propagando ad eos, quibus etiamnum incognitus prorsus et inauditus filius Dei, Jesus Christus. Ac illud quidem, præsentem statuens ubique locorum Deum ipsum et Jesum, dominum, corda uorumque et renes explorantem, hic coram vobis, meis patronis et altoribus, deliberato consilio, recipio, spondeo, promitto quippe certus ac nihil dubitans eum, qui inchoavit in me bonum id opus, nunquam defore, sed benigne ac fideliter, perpetuis precibus exoratum, auxilium esse præstiturum. Quod reliquum est, repetita gratiarum actione pro tot tantisque muneribus, liberaliter in me collocatis, Deum, patrem Domini nostri Jesu Christi, precor, semperque precabor, ut, cum familiis vestris vos omnes omni veræ felicitatis genere et hac in vita frui, plurimumque boni fructus è vestra opera ac fidelitate ad religionem Christianam usquequaque promovendam redundare jubeat, et vero, quod omnes et singuli vel maxime anhelamus et precamur, è multifaria tentatione hujus mundi ereptos, pro sua benignitate et veracitate quæ est in Jesu Christo, in exoptabilem illum multo longeque meliorem statum clementer perducatur. Quo si victores pervenerimus; tum equidem denique concelebrans cum cœtu beatorum ineffabilem Dei nostri bonitatem, vestri memor in me demonstrati amoris, gratias vobis ita vere agem, ut omnino habebam. Valet; me in posterum etiam benevolentia vestræ habete commendatissimum.

Translation.

WERE I, Reverend Sirs, endued with any powers of eloquence, they would certainly, if ever, stand me in good stead on the present occasion, when I am, most probably, addressing myself to you for the last time. And there is good reason why, on taking leave of you, I should endeavour not to appear ungrateful, or insensible of the great favour which God, of his abundant mercy in Christ Jesus, has bestowed on me, though in no wise deserving of it, having granted me to be accounted not unworthy of being appointed by you to take charge of a Mission, and to preach the Gospel in India. I came to you a stranger and unknown, having nothing to recommend me to you but the favourable opinions of some chief persons in Germany: you have received and entertained me honourably, have supplied me with necessaries for three months, have even bountifully bestowed on me the conveniences of life, and afforded me a creditable maintenance, have shown me much courteousness and affability, have encouraged me by many a token of Christian affection, and have not hesitated to commit to me a charge, the importance of which I am not perhaps even yet thoroughly aware of.

On these accounts, and on others too which cannot well find a place in so short a discourse as this, I return you my most hearty thanks, and shall ever account myself under the highest obligations to you: but when or where shall I find an opportunity of discharging them? you are not indeed of the number of those who bestow their favours on no other condition; but rather, from a true and lively faith, account that which is thus laid out as returned to God from whom it was

received, or, in the language of Scripture, lent unto the Lord.

For this cause however I ought to strive the more, and use my utmost endeavours, according to the ability which the Divine Spirit shall impart, that I may faithfully and devoutly answer your intentions, and do the will of our heavenly Master, either by establishing his Gospel, and causing it to bring forth its genuine fruits in those who already profess to believe in Christ, or by preaching and propagating it among those who have not yet known nor heard of the Son of God. And this, well considering that God the Father and our Lord Jesus Christ are every where present and search the hearts and reins, I here, before you my patrons, deliberately undertake, promise, and engage to perform, being thoroughly assured, and nothing doubting that He who hath begun this good work in me will never be wanting, but in answer to my unceasing prayers, will kindly and faithfully afford me his assistance. And now nothing remains but to repeat my thanks for so many and great favours bountifully conferred upon me, and to pray (as I ever shall do) that God the Father of our Lord Jesus Christ may grant to you and yours that you may enjoy all true happiness in this life, and that your labours may be productive of much good fruit to the extensive propagation of the Christian Religion, and having finally preserved you from the manifold temptations of this world, he may, of his mercy and truth in Christ Jesus, bring you safely to that far better and more desirable state; whither if we arrive victorious, then shall I, celebrating, with the assembly of the blessed, the unspeakable goodness of God, call to mind the kindness which you have shewn me, and return you thanks with that sincerity and ardour with which I shall

ever retain a sense of my obligations to you. Farewell, and ever bear me kindly in remembrance.

A Charge delivered by the Rev. Dr. Finch, at a General Meeting of the Society for Promoting Christian Knowledge, in Consequence of the Appointment of the Rev. Mr. Clarke as Missionary to the East Indies.

Reverend Brother, beloved in the Lord,

That sacred and most interesting undertaking, in which you have embarked, cannot but impress my mind with a fullness of sympathetic feeling.

It is indeed impossible, if we think, under the influence of humanity, in one view, or are actuated in another by the power of evangelical faith, to avoid participating in that diversity of effect which arises from the perils you have to encounter, and the abundant satisfaction, which is the natural result of your devoting yourself to the cause of Christ.

The enlargement of his kingdom, and the everlasting happiness of its subjects, are the great points, to the accomplishment of which the aims of this Society have long been directed; and it is a reflection full of comfort and encouragement, that the divine blessing hath most visibly attended their diffusive exertions.

Contracted in its compass, as Christianity at present seems to be, in comparison of the extent of the known world, it is, undoubtedly, designed that it shall, under the direction of infinite

wisdom, be progressively spreading until it becomes universal; until the earth shall be full of the knowledge of the Lord, as the waters cover the sea, and all the ends of it shall experience the salvation of God.

To take a part in this glorious work, and to assist in opening a door of faith to the Gentiles, to communicate gospel light to the ignorant heathens, to rescue them from that darkness and distress, in which they are involved, and to instate them in the glorious liberty of the children of God, is therefore an attempt, not only gratifying to the best affections of the human heart; but it is enforced by abundant sanction from Scripture authority, especially from prophecies already fulfilled, now fulfilling, and to be fulfilled hereafter, when that predictive declaration of our divine Redeemer shall be comprehensively verified in its astonishing and delightful effects. Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd. Hence it was, inspired with an awful prospect of this grand event, that the Society, encouraged and instigated by royal example in another protestant country *, turned their thoughts to a provision for Missionaries to the East Indies; where they too well knew the vast compass of the regions of darkness in a spiritual view, and could not therefore be insensible to the urgent calls of compassion in behalf of the numberless captives of idolatry, superstition, and error.

Unable, from impediments of different kinds, to find a supply of persons qualified, and ready for this arduous service, at home, they have hitherto availed themselves of the good offices of

* Denmark.

such as have been recommended in Germany from men of the most respectable name, and under the sanction of the best authenticated testimonials, in respect to both literature and Christian conduct.

From this fertile source of accommodation, the most substantial advantages have been derived to our designs, and to the common cause of pure and undefiled religion. The successes of its advocates, however various and unequal, have, in general, been sufficient to evince the earnestness of their endeavours, and, in some instances, so signal as to distinguish most remarkably that merit, which results from a wisely directed zeal, and to stamp upon their names such marks of applause, as the records of gratitude ought faithfully to preserve.

One, in particular, in this list of Christian heroes is so very illustrious, that we may as well attempt to deprive virtue of its charms, or religion of its superior loveliness, as to separate the name of Swartz from good report, I had almost said, from apostolic praise.

It has been the surprize of many, and the lamentation of more, that fortitude thus exemplified, should not have inspired some of our own clergy with an emulation to follow and to imitate these champions of the cross, thus seeking, and thus contending to save them who are lost.

But, when we consider the different circumstances and situations of men, and of things, the different modes of training and education, the different habits, connections, and prospects of life, and that what may be a competent support for one is not so for another, whatever ground there may be for sorrow, that a work so necessary, and so glorious, should be seemingly slighted, there is little cause for wonder.

We are told upon an authority not to be con

troverted, that they, who preach the Gospel, should live of the Gospel, and that the workman has, in this view, an undoubted right to reward. Now, if when hardships of the severest sort were submitted to for the sake of planting and propagating eternal truth, this was insisted upon as ordained by God himself, it cannot be expected, in quite another state of things, that human nature should not recoil at a thought of worldly distress.

To convince us, however, that common discouragements have not always the same operation, and that no perils, not even such as St. Paul describes, can damp the ardour of Christian faith, you, my reverend brother, have devoted yourself, with a firmness of laudable resolution, to execute the final commission of your Lord and Master to his apostles.

Such a principle of exertion we must applaud, confiding not merely in the fervency, but in the purity, the sincerity, the moderation of your zeal. The beneficial exercise, and successful influence of which will depend upon a combination of such virtues and qualities as these, application, diligence, circumspection, consistency, and self-command. All which must, in the course of your pastoral conduct, be harmoniously preserved, as from the nature of your situation, and the calls of your office, none of them can be discontinued without extreme injury to others, and certain dishonour to yourself. But we are persuaded better things of you, and things which accompany salvation; and therefore I do not speak as having authority, but as an humble instrument of that edification for which it is our common wish and our united aim to provide. A provision, we trust, which cannot be made with greater probability of success than, in addition to that only infallible guide, the Bible, a conscientious adherence to the

doctrine and discipline of our established Church, that bulwark of Protestantism, that illustrious ornament of the Christian name. Which, too sensible of the imperfections attending the correctest human systems, boasts not of infallibility, but boasts of a purity, a solidity, a well connected order, a ritual and ceremonial institution, equally removed from the glare of pageantry, and the awkwardness of neglect. If its doctrines or its discipline have been at any time unfavourably represented, it probably arose from invidious malevolence, partial information, or enthusiastic bias, by which we too well know the beauty of holiness, the Scripture of truth itself, hath been by men of perverse minds defiled and deformed.

Should it happen that you are put to any trial with respect to either, avail yourself steadfastly of your knowledge of, and your veneration and esteem for these, and being possessed of that securest of all armour, the shield of faith and the helmet of salvation, bid defiance to every assault under the influence of that strength which will be made perfect in your weakness.

It is possible you may, under certain circumstances, be exposed to disputation with men of strong prejudices and deeply rooted disgust. Of this be as wary as prudence itself can make you, keeping constantly in mind with a uniform view to its application in each part, that admonition of Him, who spake as never man spake: Be ye wise as serpents and harmless as doves. But should necessity, or the credit of your profession, provoke you to such engagement, guard against two very hazardous, and, in the view of religion, not justifiable weapons of defence,—I mean, sarcastical bitterness and wanton ridicule, which should have no place where solid reasoning, sound argument, and clear evidence are in the course of debate the

only proper and satisfactory means of support. Severity or banter, though applied with all the brilliancy of wit, can never answer the purpose in things serious and sacred, nor can they be consistent with that meekness of wisdom, which is essential, in every part of conduct, to the character and success of a minister of Christ.

This is noticed as an incidental, not as the direct object of your concern. That is a more substantial part of duty; the most exalted act of compassion upon earth. It is to open the blind eyes, to break off the yoke of diabolic tyranny from the necks of mankind, to bring them over from the infatuations of idolatry to the worship of the one true God, to free the mind from persuasions early imbibed and long possessed, to eradicate a fondness for opinions founded in the corruption of nature, and cherished by an artful management of its affections and passions, to reclaim the vicious and dissolute, to awaken in the torpid soul a just sense of its obligations, and prospects, and eternal good. This is no trifling employment, nor consistent with inglorious ease: but requires the utmost exertions which the most determined and best directed resolutions can inspire or support.

This is a faint sketch of those difficulties and trials which the faithful ambassadors of our Redeemer must, in opening the kingdom of heaven, and conciliating its interests to infidels, expect to encounter. But formidable as they may seem, the armour of righteousness, the sword of the Spirit, the protection and co-operation of the Providence and the grace of God, certainly, however invisibly, like the wind which bloweth where it listeth, are far more than equal to all these powers of darkness.

You will remember, and exult in that re-

membrance, that though an host of enemies should be at hand, greater is He who is in you, than he who is in the world. It is the assurance of your Saviour, of Him, whose victorious death and triumphant resurrection stamp infallible authority upon all his consolations, in the world ye shall have tribulation, but be of good cheer, I have overcome the world. And to induce his friends, as He condescendingly calls them, who keep his word, to do so too, I am with you alway, even unto the end of it, by the guidance of his spirit, by the protection of his power, by the efficacy of his word ; by an agency, which is superior to all controul, and will, under the direction of supreme wisdom, be manifested to men and angels in the consummation of his kingdom.

Promises and predictions thus proceeding from Him, who is ascended into that glory, which He had essentially with the Father before the world was, are surely sufficient to inspire the soul with cheerfulness, with confidence, with rapture, in the midst of whatever distresses may arise.

But they should never lead to enthusiastic presumption, nor to any unguarded acts. The good soldier of Jesus Christ, who goes forth under the banner of salvation, should be firm, but not rash ; resolved, but not violent ; watchful to improve, but not hasty to hazard opportunities ; prepared to resist fiery darts, but not eager to provoke them : nor should he, whilst he is actuated by a solicitude to preserve the soul, ever think of calling down fire from heaven, or treating harshly either the persons or reputations of men.

Charity is the end of the commandment, and can never but by unnatural force be separated from the conduct of a Christian believer. It is the grand characteristic of our profession, and if we sacrifice that to animosity in any view our

pretensions are forfeited, and our expectations will be vain, as to the good influence, however fervent it may be, of our zeal.

It remains only that I entreat your attention to these few but important points ; that, besides, in the course of your ministry, and the inculcation of your doctrine, maintaining gravity, sincerity, and sound speech, you take care in your communication with the world never to desecrate professional dignity, either by countenancing popular licentiousness on the one hand, or by an affectation of rigid moroseness on the other ; but evince by your example that inoffensive cheerfulness and religious rule are perfectly consistent ; that, even in external circumstances of habit and dress you preserve propriety ; for whatever diminishes your consequence, as unfit appearances and compliances will, must be a check upon your influence, and an interruption of your progress in effecting the ends of your appointment ; that you make your general conversation with mankind subservient to the ends and aims of your mission, marking with exactness whatever may apply with advantage to the circulation of divine truth ; that you communicate freely, and without reserve, in your correspondence with us, whatever may be of moment in itself, or in its consequences productive of glory to God in the highest, strictly avoiding all deviation from truth or exaggeration of facts to serve sinister purposes, or to gratify spiritual conceit : all which, you will recollect, not only Christianity abhors, but the Church of England disdains ; that you adhere strenuously to the restraining and eradicating predominant libertinism, and to the infusing a fulness of consolation into the humble and contrite heart ; that you pay an especial regard, as you find opportunity, to the rising generation, and consider it as a most sub-

stantial service done to the Christian cause; for, in this view of things, it may perhaps be said, with peculiar propriety, of such is the kingdom of God; that you intermix no stratagems or contrivances as lures to conversion, nor endeavour to conciliate prejudice by expedients, which are inconsistent with the sanctity, and unlikely to lead to the attainment of saving truth; but relying upon the charms of Gospel motives, and upon the power of Gospel sanctions, commend yourself to every one's conscience in the sight of God.

Your plan being thus fixed, and your resolution stedfastly formed, you may go on your way rejoicing in hope, whilst we continue instant in prayer to the Father of mercies, not only for your prosperity, but that, knowing well the necessity and opportunity for such employment, the spaciousness of the field, and the scantiness of hands for cultivation, He will send forth, under the auspices of wealth, and power, and public countenance, more labourers into his harvest; who may each, as we trust will be your case, when this work is successfully done, apply to himself that triumphant exclamation of St. Paul, I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give to me, and not to me only, but to all them also, who, from a just reliance upon his merits, and a consciousness of fidelity in his service, love his appearing.

To which Mr. Clarke made the following Reply :

Reverend Sir,

The situation in which I now find and feel myself, and the connection to which I have, through the kind recommendation of a right Re-

verend Prelate* and other most benevolent friends, been introduced, cannot but inspire my heart with very penetrating impressions of obligation and duty.

An earnest desire on my part to embark in the service, and to promote, to the utmost of my abilities, the designs of this venerable body, more particularly in one branch of their most charitable concern for the spiritual welfare of mankind, has been attended with such a concurrence of favourable circumstances and aids, as exceeds the most sanguine wish I could form.

Your sympathy, Reverend Sir, as a steady and very earnest friend, and that of the Society at large, I have no doubt I do already, and shall in future most substantially and beneficially experience. God grant it may be in a fulness of my ministerial success, and that the name of Jesus Christ, and all the interests of that kingdom of righteousness, which it is our united endeavour to support, propagate, and extend more and more, may produce abundant Hosannas from them who now lie in darkness and in the shadow of death!

It is not my wish to enlarge upon any circumstances relative to myself, such as my leaving my native country, relations, friends, and connections behind me, but rather to keep in view the glorious work of disseminating the truths of the Gospel, and bringing other sheep into the fold of Christ, that his name may be glorified among the Gentiles.

To this end, and that most desirable one, wherever it may be attained, of reclaiming the wicked, and giving comfort to the righteous, (although I may be subjected to trials beyond those of common experience,) my constant en-

* The Lord Bishop of Lincoln.

deavour shall be under the protecting government of the good and wise providence of God, to endure unto the end.

The instructive admonitions which I have now, with such an attention as the importance of them demands, committed to my remembrance, shall be hereafter faithfully applied to the regulation of my conduct, which will, I trust, evince in all its parts, that my gratitude to this venerable Society, has, under all circumstances, its free and uninterrupted influence.

It would indeed be strange, or rather unnatural, if I should deviate from so desirable a path, so clearly described, or neglect in any single instance to pursue and cultivate the great end and object of my own wish, and your most laudable, because most sacred, aim.

All, therefore, which at present I can give in compensation for favours and obligations conferred upon me, in consequence of the relation with which I am honored, is a solemn assurance of devoting myself entirely and heartily, to the service of our heavenly Lord and Master, and that whatever distance earth or ocean may make between us, neither space nor time shall obliterate my regard for yourselves and for your interests—interests which are inseparable from that love of God which we have freely received, and ought freely to communicate in Christ Jesus our Lord.



A Charge delivered to the Rev. John Daniel Joseph Jænicke, by the Rev. William Vincent, D.D. Subalmoner to his Majesty, March 4, 1788.

Reverend Brother in Christ,

THE character in which you stand among us this day, bespeaks a mind so dedicated to the

service of our holy religion, and so abstracted from worldly motives, that advice may perhaps appear unnecessary, and instruction superfluous.

But it is a Christian duty to exhort one another, and it argues no claim to superiority, when we give those brotherly exhortations, which in other circumstances we should with complacency receive.

The readiness with which you have devoted yourself to this service claims the tribute of our thanks.—The fortitude requisite to encounter the danger of the voyage, the lukewarmness of Christians, and the gainsaying of Heathens, demands our admiration, and the importance of your office calls upon us to address our prayers to God, that he will endue you with every grace, and support you with every comfort, through the operation of his Holy Spirit.

But that nothing may mislead you which you receive from us, think not that we send you forth to triumph and success.—No,—you have embraced a life of trouble, labour, and poverty; to remove these no means are in our hands,—we have little more than to assure you of our prayers: your reward must be the testimony of your own conscience,—and the hope of that glory, which God has prepared for them, who consecrate themselves to his service.

It can afford little comfort to you in this life, to be informed that all who engage in this arduous task, are sent forth as sheep among wolves; but we trust that you have weighed every difficulty, and prepared yourself for every adversity which can occur; for though it is not true in regard to Christians in general, who sit at ease under their own vine, and eat the fruit of their own labours;—it is still a truth to a Missionary, as much as it was to an Apostle, that

if in this life only, he has hope in Christ, he is of all men most miserable.

Your duty is so plainly defined in Scripture, that it needs little comment.—Our Saviour says, Be ye wise as serpents, and harmless as doves. These two qualifications united may support you through every struggle; but harmlessness without wisdom, is simplicity, and may degenerate into negligence; and wisdom, unaccompanied by the qualities of the dove, may occasion the same failure, which all the Roman Missions have experienced.

If wisdom could have ensured the triumph of the cross, the Missionaries of the Roman Church possessed as much as ever fell to the lot of man;—if fortitude, patience, perseverance, nay, faith and contempt of death itself, could have established the kingdom of Christ in the East, they would have effected it.—All these they had, they were deficient only in harmlessness and singleness of heart. They had the ambition to be about the person of Princes,—they accepted of offices and honours,—they mixed politics with religion, and idolatry with the worship of the living God.—They gave way to base and servile compliances, and called this conduct the wisdom of making themselves all things to all men; but their wisdom was the wisdom of this world, and the event was conformable to the principle.

It is from authority I assert, that in China the Jesuits* assisted at the sacrifices which

* At a great solemnity, when they choose Doctors of Law, &c. Padre Tong-lang, Prior of the Jesuits assisted at the sacrifice to Confucius, and dipped his finger in the hog's blood which lay on the altar.

Account of the Protestant Mission, published by direction of the Society, 1718, p. 54, Part 3.

This is a compliance of a different nature from that, which Naaman the Syrian, requested leave of Elijah to be indulged in, 2 Kings v. 18.

the Emperor offered to his idols. Was this the compliance that St. Paul authorized, when he declared he made himself all things to all men? His example will be the best comment on his doctrine.—View him then before Felix (who was an Heathen) arguing only of righteousness, temperance, and judgment to come.—Before Agrippa, appealing to the Scriptures.—Before the Council of the Jews, conciliating the sect of the Pharisees;—in Lycaonia, reasoning from the works of nature, to prove the existence of a God;—among the Greeks, commenting on their poets, and at Athens courting the sect of Stoics, in opposition to the Epicureans, by barely insinuating an hint concerning the resurrection of the dead.

These are the compliances St. Paul alludes to, and such is the wisdom he employed.—It is a lesson to us all at home, where we have to contend with men of all denominations, from the Atheist, who denies a God, to the Dissenter who quarrels with us about forms; but in the province assigned to you, it is an example which never can be absent from your mind a moment, and which will supply you with rules of conduct in every situation to which you can be exposed.

It is your fortune, however, to be designed for a Mission, which, thanks be to God, has been hitherto conducted on principles far different from those of the Church of Rome. It is a Mission, which, in different forms, has now subsisted for fourscore years, and which has never yet departed from the letter of the edict, which commands you to preach the Gospel to the poor. This Mission is an object so near our heart, that we have strained our abilities to the utmost, in contributing to its support; and the recent testimony which you and your brethren have received of our disposition, will corroborate this assertion.

If our own circumstances, or the contributions of the public should ever enable us to enlarge this scheme, it is our wish to strengthen and support it by Missionaries* of our own country; and, would to God! that not only this nation may be roused to forward this good work, but that every Protestant Power in Europe may be animated by the same spirit.

In praying for your success in this important office, it is however just, that we should declare your merit does not depend on your success. A zealous and painful discharge of your duty is all that you are accountable for to us,—to your own conscience,—or to God. The issue is in other hands. Paul planteth, and Apollos watereth, but it is God that giveth the increase. If an harvest is presented to you, reap it, and store it with fidelity; if it is denied you, having once set your hand to the plow, there must be no looking back, no despondency.

No preparation is more necessary for a mind zealous in the cause, and sanguine in its hopes, than to be warned of disappointments beforehand, that when they arrive they may not produce impatience or despair; and, to confess the truth, the difficulties that await you are innumerable.

You are not sent into a country where the inhabitants are rude and barbarous, but to a

* We should be glad to see some capable men of our own nation, in holy orders, that are not above undertaking a work of this nature; till that happens, we can see no great prospect of the success you propose, in opening a glorious scene of the Christian Church in these parts.

Letter from the Governor and Council at Fort St. George, i. e. Madras, 1715. Published in the Account of the Protestant Mission, 1718, Part III. p. 194.

people civilized by a policy admirably adapted to their condition, and rivetted in their attachment to a superstition too ancient for history to record its origin.

The natives of India, in general, are said to be possessed of minds as feeble, as their bodies are relaxed,—but the learned Bramins are acknowledged to excel in an acuteness of reasoning faculties, a fluency of language, a subtlety and refinement capable of resisting all that human learning can oppose* to them. Disputes with these in public, can produce little more than a display of talents, and must end as arguments of this kind usually do, without conviction. Avoid them therefore, unless called upon by your duty;—but conferences in private may assist you in the discovery of proper means to oppose their subtlety; and possibly afford an opportunity of conveying the knowledge of Christ to an enlightened mind.

Fresh difficulties arise from perils of false brethren; I mean the Roman Catholics on one hand, and on the other, such nominal Protestants as ridicule the labours of the Mission.—Candour, patience, courage and rectitude of conduct, begin to open the eyes of the latter; and perhaps the day is not far distant when every British subject in India will find that policy, as well as religious motives, are concerned, in calling in the assistance of the Missionaries, to correct the evils of a depraved morality.

But the grand obstacle to this design is confessed on all hands to be the lives of Christians themselves.

* The Danish Missionaries confess that all the objections which have been stated and answered by Christians, afford little preparation for contending with the prejudices of the learned in India.

The irregularity of their conduct is not to be wondered at, if we consider the age at which they are sent from home, immersed immediately in transactions that concern the fate of kingdoms, and presented with the fascinating prospect of amassing wealth; and yet even among these there are always to be found men of principle, conduct, and sobriety. To conciliate the affections, obtain the confidence, and secure the protection of these, is performing one essential duty of a Missionary. Not, indeed, to act by means of their power,—but, in the first place, to recal them to a sense of their own situation; and, in the next, to rescue such of the natives as may be converted, from the oppression of their former, and the contempt of their present brethren.

But there is another description of Europeans in India, which deserve your utmost attention. The rich and fortunate who return home we look up to with envy; but the class is much more numerous of those, who, disappointed of their hopes, and awakened from their golden dreams, pine in anguish without a possibility of return. If it should chance that these are men who do not owe their disappointment to their vices, they are in that situation of mind, which of all others yields most readily to the impressions of religion. Comfort them,—restore them to their hopes in Christ,—unite them if possible to your views, and then may you hope to see a regular congregation of Christians in India of greater value, as of greater permanence.

Other particulars remain, too numerous to be insisted on, but in whatever our advice, or exhortation may have been deficient, it is the express wish of this Society, that you regulate your conduct by the admonitions and example of Mr. Swartz. That worthy brother of the Mis-

sion; (and let not our praise of him, imply a neglect of others,) that worthy man and labourer in Jesus Christ, has established such a reputation for candour, integrity, and disinterestedness among both Natives and Europeans, as cannot fail of recommending the cause of Christianity to men of every description who have heard his name: and this we assert, not only on the evidence of such transactions as fall under our own inspection, but from the concurrent testimony of every person who has returned from India. The memoirs of a soldier assure us, ‘ that * the knowledge and integrity of this irreproachable Missionary have retrieved the character of Europeans from imputations of general depravity.’ This testimony from the pen of a military man in circumstances, where all partiality and prepossession are precluded, convey an eulogium which exceeds the utmost panegyric we can bestow.

The conduct of this worthy Missionary, has smoothed the path for those who are to come after him; by removing the prejudices of the Natives, he has brought esteem and reverence upon the office itself:—and esteem and reverence † are indispensable requisites, without which, the proposer of a new doctrine can conceive no hope of gaining converts to his opinions.

The schools for teaching the English language, which Mr. Swartz has recommended to the Society, as a plan of useful tendency, and

* Col. Fullarton's View of English Interests in India, Ed. 2, p. 183.

† The Cross was ignominy to the Apostles in the eye of the world, but the reverence they were held in by the converted, or those leaning to conversion, approached to extravagance.

See the Epistle of St. Ignatius to the Romans. Archbishop Wake's Edition.

which he has already begun to establish with the concurrence of the native Princes, presents a prospect of better hopes, and encreasing means for the extension of the Gospel. Some doubt has been entertained, how far, as Christians, we are authorized to adopt a system, which though mediate, is not the immediate method of dispensing Christian knowledge; this is no time for discussing that question; but if the thing is done, and the Natives understand it, as an institution for teaching the language only, never break their confidence by seeking for converts here. Our Religion is not to be advanced insidiously, but proposed boldly, and the first moral principle of Religion is good faith.

The other sort of schools intended for breeding up children in the faith of Christ, is a plan as old as the Mission itself; and it is a reflection not of the most pleasing kind, to observe, that in so many years *, no native has appeared worthy to be advanced higher than the rank of catechist. If any opinion of an individual may be hazarded, it is, that Christianity cannot take root effectually till there are † native Priests and Ministers. I speak this from authority; because in

* This is only meant in regard to that part of the Protestant Mission, more immediately under the patronage and protection of the Society.—In the congregation collected by the Danish Missionaries, some natives have received their ordination; and, at this time, there are ordained ministers of the natives, in connexion with them.

† We have been surprized (when upon several occasions we have made a progress to other places, and taken with us one or two scholars out of our school) to find how much this hath contributed to the conversion of souls, both among Heathens and Christians.

Letter from the Danish Missionaries. Protestant Mission, 1718, Part III. p. 31.

Greece *, Asia, and throughout the Roman Empire we scarce read of any successor to, or fellow-labourer with, the Apostles, who was of the Jewish nation, except Aquila and Priscilla. The imbecility of mind which pervades the native Indians, we are well informed of by the correspondence of the Missionaries, who allow that they discharge their duty well under the guidance of another, but are not possessed of stability sufficient to be left to themselves. This, however, we conceive from the general nature of man, that to repose a confidence, begets an inclination to deserve it; and to give a man rank and consequence, inspires him with an emulation to support it. If this is a mistaken notion, your future correspondence on this subject will be of essential service in correcting our misapprehension.

One consideration, and that is, the means of addressing yourself to Mahometans, has been purposely omitted; and this, not because it is an object of small importance, but because the difficulties of the undertaking have never been sufficiently weighed.—In the territories subject to European influence, where you might propose your doctrines without danger, the mode of approaching men of this persuasion, is a matter that requires greater length of discussion than the present opportunity will allow; and in the country of the independent Princes, to attempt the conversion of a Mahometan, is death.—This is a danger which no engagement that you have

* Timothy is esteemed a native of Lystra; Titus, of Crete; Dionysius, of Athens; Clemens, of Rome; Ignatius, of Asia; Polycarp, of Smyrna.

See Cave's Lives of the Fathers.—See also the Salutations in the conclusion of several of the Epistles.

entered into with us requires you to encounter,—and which, indeed, is no object of the present Mission. But this we may say, in general, with respect both to Mahometans and Indians, that your hopes of success are not to be founded on superior powers of reason, superior learning, wisdom or abilities; but that the purity of your doctrines, the fervour of your devotions, the candour, firmness and regularity of your conduct,—the confidence, which a steady faith and conviction of the truth inspires, are the true foundation on which a preacher of the Gospel is to build, and under God the only effectual means of propagating our holy religion.

And now, dear brother in Christ, nothing remains but to consign you to the department to which you are appointed, requesting you to assure your brethren in India, that their concerns engage the most serious of our deliberations, and that our prayers are ever offered up for their welfare and success; and may the God and Father of our Lord Jesus Christ confirm the call which he has given you, support you in every difficulty of your ministry, strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord.

MR. JÆNICKE'S REPLY.

Reverend and Honoured Sirs,

Your praise-worthy exertions in promoting Christian knowledge among the Heathens in the East Indies, justly attract the attention of every one who knows the great and most comfortable importance of the Christian Religion, who has himself experienced the blessed operation of the same, and of course has the only saving truth, together with the eternal salvation of his fellow-

creatures at heart. For, he being sensible, that there is no true happiness without it, a desire will very naturally arise in him, that all may be brought to enjoy the same. To him, therefore, it is a matter of joy, and he praises God, the lover of all mankind, that such a Society of Christians is established here, who make it a principal object of their concern to promote that desirable end, by supporting a Mission, in order to dispel the darkness of ignorance and idolatrous bigotry among those Heathens; and I myself have always had a veneration for this laudable Society, before ever I knew that Divine Providence would place me in connexion with them; having always found reason to esteem this Mission as a work of God; and unchristian reasonings about it never altered my opinion.

This was the situation of my mind, when, unexpectedly, the Rev. Dr. Schultz, at Halle, made the proposition to me, whether I should be inclined to go as a Missionary to the East Indies. Feeling the great importance of such a call, nevertheless, I took it into serious consideration. Not having a thought, as if I were equal to such a task, yet was I fully convinced, if God had destined me to this work, that he would give me the qualifications necessary. I turned, therefore, my face away from all that was dear unto me, that is, from my native country, from relations, from friends, from advantageous prospects; and said, in this inclination of mind, if thou, O my God! hast designed me for this duty, then here I am; send me! I trust in thee, that thou wilt assist me; I collect my wishes together in this one, to do thy will!

My confidence to follow herein increased to that degree, that I thought I could never be happy, nor profitable, if I declined this call. Therefore

I announced this my intention, and forthwith received a formal vocation from the Rev. Dr. Schultz. After this I went in company with him to Wernigerode, the usual place on such occasions, where, after examination, I received the solemn ordination for that purpose. From thence I prepared to set out for England; and you, Reverend Sirs, have been pleased to confirm the acts of the Reverend Dr. Schultz, and acknowledged me as your Missionary.

Now, by Divine Providence, I stand in your presence for the last time, receiving your best wishes, and parental admonitions. Oh, that I could but utter the feelings of my heart according to my wish; but I am so pressed, that even if I was master of the English tongue, I should lack words.—I cannot, according to my wishes, express my gratitude this day, which I owe to God, and to this Honourable Society.—I have no words to extol your meritorious exertions in caring for the immortal souls of the Heathens, and to describe how sensible I am of the honour to be connected with such a Society.—I want expressions to relate unto you, how well I am convinced of the importance of my duty on the one hand, and the various difficulties on the other; how I therefore only trust in my Saviour, who said: ‘Without me ye can do nothing.’ And again, ‘Behold I am with you to the end of the world.’—I cannot this day sufficiently convince you, that it is my resolution faithfully to discharge my duty, and to keep a clear conscience, but must perhaps leave you between fear and hope.

My sincere wish however is this, that you may not only in time to come never have reason to repent having sent me, but that you may rest also now in confidence on my account: for, your zeal in behalf of the Mission, your labours without

self-interest, your pious prayers to God will be animated, and employed the more joyfully the more you can be sure that they are not in vain.

How glad should I be if I could remove any doubts, and raise your hopes with this upright assurance, that I undertook not this office to maintain my life; but rather lost thereby in my native country prospects and offers of more profit and advantage, because I was convinced, that preferring this task is according to the will of God; that therefore, having a good conscience, I can and will trust in God, and pray to him with full assurance for his gracious assistance and support; that I am resolved, not only to do the will of God, but for his sake not mind even the danger of death, neither pain, nor poverty; that I do not shun working, but it is rather my purpose, dutifully to employ always all the gifts and abilities, which I have received by the grace of God.

Now, Reverend and Honoured Sirs, I am going, accompanied with your good wishes, and also with those of many others, to the place God and you have called me; remembering all the exhortations which I have received at my examination and ordination, and in particular from the Reverend Chairman, in your name. To conform my life to them shall be my sacred obligation. I shall live punctually, supported by the power of God, according to my instructions. The example of our Lord Jesus Christ, and of St. Paul the Apostle, shall be my pattern therein. But I shall not omit my submission unto you, and my regard to my fellow-labourers: I shall never do any thing of consequence without your advice, or without their consent. I shall bestow my labour as much as I can on Heathens and Christians, old and young. May God give me health and wisdom,

together with harmlessness, so that I may be another Swartz! May my God bless my labour, and the labour of my colleagues! May he support me on my passage across the ocean! May he let me see some fruits even on board, but many more in India! May he give me grace to let my light shine, that the inhabitants may see in me, that there is a difference between them that fear God, and them that fear him not! May he at the same time give you, by good success, comfort and hope, for the time to come, and perseverance in your zeal! May he crown your noble work with a great reward in everlasting life, where the fruits of our labour for the good of souls will surely follow us.

DIXI.

A Charge delivered to the Rev. Charles William Pæzold, by the Rev. Samuel Glasse, D.D. Chaplain in Ordinary to his Majesty, on the 29th January, 1793.

Dearly Beloved in the Lord,

WHEN I consider who, and what manner of persons they are, whose names adorn the List of Members of this Society, I cannot but earnestly wish, that the task, in which I am at present engaged, had been committed to abler hands than mine. To some one of those respectable persons, more especially, who have given that attention to the general concerns of the Society, and to those of the East India Mission in particular, which has been incomptable with my situation, and my other manifold engagements. Any of these would have been able to step forward much better prepared.

than I can hope to be for a work, to which, though desirous of meeting the wishes of this Society, I cannot address myself without hesitation. Indeed, if you, Sir, had been referred to those pious and affectionate instructions, which have been delivered on similar occasions from this place, two of them recently, and one at a more distant period, and in another language: there had, in my judgment at least, been no necessity that this very respectable Assembly should have been convened, or that you, Sir, should have been troubled with any observations from me. You would thence have collected sufficient information concerning the nature of your duty, the best rules for your conduct, and the most probable means of promoting your success.

Taking these addresses, however, for my model, I can only in other words congratulate you, Sir, on the noble resolution which you have formed, of dedicating your time and your abilities, to the work of faith, and labour of love, which we trust will tend to heighten your crown at the last day, through the merits of that Saviour in whom you trust.

I protest, Sir, when I behold a faithful labourer in the vineyard of Christ, renouncing all pursuit of honours and emoluments, and cheerfully consenting to bear the burden and heat of the day, without the prospect of any adequate compensation in this world—when I view him, like another Patriarch, or a primitive Apostle, leaving his kindred, his connections, and the comforts of his native country, to embrace a life of toil, and difficulty, and danger—when I reflect on such disinterestedness as this, which has evidently in its view, only the advancement of God's glory, and the interests of our true religion—I bow before it with an humble acknowledgment of my

own inferiority. Very far, therefore, from feeling the least consciousness of pre-eminence on the present occasion, I have no other wish, than merely to offer you that word of exhortation, which I myself, in your situation, should most readily receive.

The important objects of your mission have doubtless been fully set before you, and its nature and extent have been maturely considered: it is not to be supposed, that you have hastily, unadvisedly, *et quasi per saltum*, assumed that high office, with which this Society invests you, without entering into any discussion of your ecclesiastical appointment, but patronizing you as a zealous professor of the Protestant Religion, and desirous to prove a faithful promoter of its interests: we have, indeed, received assurances, so flattering to your character, and so satisfactory to ourselves, that I cannot avoid communicating to those around me, a testimony from Professor Schuitz in your behalf, from which we derive the most sanguine hopes of your diligent and faithful services. *Talem verò eum cogovi, quem hilari animo tum sacrarum literarum scientiâ satis instructum, tum de veritate Religionis Christianæ non modò persuasum sed etiam ejus ad alios propagandæ studiosissimum paratissimumque commendare possim*

You are well aware, Sir, that the great design of your mission is—to disperse the clouds of error and unbelief from the minds of the deluded and the ignorant: to impart the light of divine knowledge to such as sit in darkness—to call them from the slavery of superstition, and from monstrous absurdities, to the worship of the true God—to convince them of that miserable state of blindness, in which they are involved; and invite them to become partakers of the mercy and love of God,

through the redemption which is by Jesus Christ—to combat the prejudices of idolatry, whether in such as are absolutely unenlightened by the Gospel, or in those, who, though better informed, venture, like the Samaritans of old, to mix gross corruptions with the truths of religion—and introduce a specious form of worship, more captivating to the unwary and inconsiderate, instead of that simplicity, which is the predominant feature in the Protestant Service—to put to silence the objections of those, who think unfavourably of Christianity, uncharitably of its teachers, and unworthily of both : and on some occasions, perhaps, to contend with persons, who, calling themselves Christians, have no real and edifying sense of that religion, which hath Jesus Christ for its author ; the divine oracles for its testimonials ; the perfection of our nature for its object ; and a glorious immortality for its end.

It is no part of our business, Sir, to discourage you by a recital of the difficulties which await you : they certainly are not to be compared with those, which they who have gone before you in this path, have most chearfully and successfully encountered : the first Danish Missionaries stand very high indeed in the catalogue of Christian Confessors : their faith and patience, their piety and zeal, their wisdom and integrity, their perfect self-renunciation for the sake of the work in which they were engaged, were such, as to render their names, and their memorial, truly venerable to posterity : their successors have trodden in their steps, with unwearied firmness and alacrity, under trials, which, though perhaps less severe, were yet arduous enough to have shaken a confidence not founded on a rock ; not resting on a full conviction of the truth and goodness of their cause.

On this subject, we have great satisfaction in referring you to that redoubted champion of the Protestant Faith, the admirable Mr. Swartz; as an example of all that is great and good and imitable in the character of a Christian Missionary: one that hath hazarded his life through a long series of years for the name of our Lord Jesus Christ: one that hath been enabled not only to conciliate the affections of the ignorant and unlearned, but to overcome the deep-rooted prejudices of such, as had been long habituated to a most unreasonable system of theology; and which, to the utter astonishment of those who are blessed with superior light, they hold, amidst all its absurdities, (I had almost said, amidst all its abominations) in the highest veneration and esteem. Many of these has the worthy and indefatigable Mr. Swartz converted to the pure and apostolical faith, by a conciliatory behaviour peculiarly suited to his situation: a behaviour, which, whilst it has endeared him to the common orders of men, has procured him admission even before the throne of the proudest monarch of the east: there do we find this worthy servant of God, pleading the cause of Christianity, and interceding for the protection of his Mission, and doing it without offence: there do we find him, renouncing every personal consideration, regardless of every personal advantage; and in the true spirit of the Divine Lawgiver, chusing rather to suffer affliction with the people of God, than to enjoy any pleasures or distinctions which this world could afford him; esteeming the reproach of Christ, and the advancement of a despised religion, far greater riches than Indian treasures; and for the same reason; because, with Moses, he had respect to a future and eternal recompence of reward. In a word, we find him in every place, and on every

occasion, conducting himself as one, who had determined to know and to regard nothing, but the interests of a crucified Saviour, and the propagation of his Gospel.

But while we dwell with pleasure on the character of such a man as Mr. Swartz, a man *antiquâ virtute ac fide*, we must not suffer others, his and your valuable fellow-labourers, to be deprived of their tribute of well-earned approbation and applause. Among these, that industrious, devout, and zealous Minister, with whom you are about to be immediately connected in your labours at Vepery, Mr. Gerické, merits every testimony of respect from this Society: at his earnest request it is, that you are appointed to your present mission: he therefore will doubtless receive you with affection; will improve and prepare you by his instructions; will animate you by his example; will quicken you by his zeal; and by his prudence will direct you in the whole of your undertaking. Others, with whom our Society is not so immediately connected, but whom we wish to mention with gratitude, and whom we constantly remember in our prayers, will embrace you on your arrival with joy: will cheerfully admit you to a participation in their labours; and where you need direction, will readily point out to you the path, which, through the blessing of God, will lead you to victory, and to a spiritual triumph.

“ Such examples must needs afford you no small encouragement: yet flatter not yourself, that, even under the most favourable circumstances, you will not meet with difficulties and trials, which will call for all your faith and patience; the utmost fervency of your prayers, and your most persevering exertions to surmount.

In all conflicts, it is fatal to our success to think *meanly* of our adversary : be assured, that you will frequently meet with no contemptible enemy to encounter : your mission is not a land of savages, like the wild inhabitants of those regions, in which human nature is seen in its lowest state of degradation and barbarism : the persons with whom you will chiefly have occasion to converse, will exhibit to you some traces of religion ; or rather the deformities of a religion, corrupted in the extreme. We have reason to believe, on the very best authority, that in their *religious* character they are proud, subtle, disputatious, and obstinate. In their *moral* character, you will find them too generally false and fraudulent ; strangers to truth in their conversation, and regardless of integrity in their dealings : widely different from those, whom it has been the practice of modern historians to represent, as an innocent, virtuous, and uncorrupted race of men ; conducting themselves with such purity and harmless simplicity, as almost, if not entirely, to supersede the necessity of Christian precepts, or the introduction of a better religion than their own, for the direction of their conduct. How far such flattering accounts of this unenlightened people may be designed to lower the value of Divine Revelation, by shewing the sufficiency of what is called *natural religion*, it is beside our present purpose to enquire : certain it is, that from habit, from constitution, and from the absence of some temptations, by which the inhabitants of other countries are seduced, they are less prone than many others to indulge themselves in sensual excess : but, as I have just now observed, they are wretchedly destitute of virtuous principles, and have the strongest propensity to artifice and circumvention. To their ar-

tifice you will find it your duty to oppose the *wisdom* of the *serpent*; to their immorality, the *simplicity* of the *dove*. These qualities will give energy to your precepts; without them, all your labours will be ineffectual. Their monstrous absurdities in religion, their most unreasonable and corrupt mythology, their representations of the Deity rather offensive and shocking than ridiculous, you will best be enabled to counteract, by previous study on these particular points: and you will do well to be fortified by arguments, drawn from the sources of divine truth, and by the precepts of a sound philosophy, which is agreeable to the dictates of the holy Scriptures: in opposition to their strange conceits of anti-scriptural polytheism, you will labour to establish the doctrine of the one true God, existing in three Persons, of equal dignity, majesty, and glory, as revealed to us in the oracles of divine truth; avoiding all endeavours to explain that mysterious mode of existence, which is an object of humble faith, but not of presumptuous disquisition. It will be a sufficient answer to the cavils of infidelity to say, 'The Book, in which this doctrine is contained, we know to be the **Word of God**; dictated by a **Divine Infallible Spirit**, and bearing every mark, internal and external, of unquestionable authenticity: on the authority of this Book we ourselves believe the doctrine; and on that authority we propose it to others as a great and fundamental article of faith.'

In order to their more willing reception of the doctrines and precepts of our religion, you endeavour to convince your hearers, that the subjects on which you wish to be heard, are above all others that can be conceived, interesting and important; that they are such as in-

volve in them not only their present happiness, but also that of their future existence; not in some other corruptible *body*, as the vain doctrine of Transmigration, to which they are inclined, supposes; but in that heavenly, glorious, and immortal state, in which they will be permitted to dwell for ever in the presence of God, in the enjoyment of those most pure and spiritual delights, which are the portion of his Saints for evermore.

To these joys you will earnestly invite them, not omitting to inculcate the necessity of that holiness of life, without which they must never hope to obtain them. But the foundation of this holiness must be laid in a deep sense of their unworthiness, and an humble acknowledgment of their deviations from the paths of innocence: having traced the corruption of our nature to its source, and shewn, that, by the disobedience of one, many were made sinners, you will set before them the heights and depth of the mercy and love of Him, by whose obedience unto death many were made righteous. This will lead you gradually to unfold that mystery of godliness, which excites the admiration even of the angels themselves, God manifest in the flesh; the Almighty Saviour of the world, appearing to put away sin by the sacrifice of himself. Lastly, you will explain to them the doctrine of Grace; shew them the nature of that divine co-operation of the Spirit of God, whereby He worketh in us and with us to do that which is acceptable in his sight: whereby our weakness is strengthened, our corruptions are purified, and we are rendered capable of admission into the presence of the Great God.

This, Sir, I conceive to be an outline, too imperfectly drawn, of the nature and extent of

your duty: it may serve perhaps for your consideration for the present; but it remains to be filled up and perfected, by your own labour and application, on your arrival at the place of your destination.

Your time cannot perhaps be more profitably employed by the way nor an irksome voyage be better amused, than by a diligent application to those languages, which will render you best acquainted with the true sense of Scripture; and in some or other of which you will, as soon as it is possible, be expected to minister. A competent knowledge of the Portuguese language seems immediately and essentially necessary: to forward your proficiency in this, the Society is desirous of putting into your hands such books in the Portuguese tongue, as will enable you soon to enter on the duties of your function, with ease to yourself, and advantage to your Mission. Thus will reception be sooner obtained for your instructions: the ignorant will be more readily informed, and the fastidious will be less liable to be offended; when you are found capable of delivering, in a proper manner, those truths, which common prudence requires us to render as acceptable, or at least as inoffensive, as possible to our hearers.

In your preparatory studies of the Holy Scriptures, permit me to direct your immediate attention to such parts of them, as are more immediately applicable to the circumstances of your situation: listen more especially to the charge delivered by our Blessed Lord to his disciples, when sent forth to preach his Gospel to a people determined to reject it, and oppose its progress. In the history of the first preachers, as written by St. Luke, in the Acts of the Apostles, you will, with astonishment, behold a demonstration

of the power and efficacy of the Holy Ghost, not only observable in His first miraculous descent, when the gift of divers languages was imparted to the Apostles, but even in the more ordinary, yet powerful operations of the same Spirit afterwards: whereby they were enabled to discharge themselves of their commission with inconceivable rapidity and success: supported by this Spirit from above, you will find them firm and undismayed; though the powers of the world, the prejudices of the great, and the passions and present interests of all were united against them: I need not, Sir, call to your recollection not fewer than 5000 persons converted by one discourse; and although you will not thence be led to expect any such miraculous effects from *your* preaching, yet may you derive great confidence from the conviction which this instance may afford you, that God by his Spirit is, according to His gracious promise, present with his faithful servants, in every country, at every period, and in every situation, according as the necessities of His Church shall require. In that History, you find the adversaries to the truth conspiring to slay the first teachers of it, and in some instances but too successfully; and you will with thankfulness reflect, that your lot is fallen in fairer ground, and that no such trials and afflictions abide you; yet under such opposition as you may reasonably expect to meet with, and from which we dare not promise you an absolute exemption, you will learn, with these distinguished preachers of the Gospel, to rejoice, if you shall be accounted worthy to suffer shame or persecution, for the name, and the religion of our Blessed Master.

The two prevailing ingredients in the character which you are about to sustain, are—a lively Faith, and a fervent Love towards God

and Man: without the former, your exertions would want that resolution and firmness, which are necessary to their success: he that wavereth, is tossed to and fro like the waves of the sea, and is forbidden, as you well know, to expect a blessing from above. And without the latter, your services will be cold with respect to God, and lifeless with respect to your neighbour—Here, Sir, I would beg leave to mention, that if your love for the souls of men have its proper effect upon your mind, you will not decline even the lowest services of a Christian Minister in order to promote their everlasting welfare: you will not think it an employment beneath your situation or character, if you should be called upon to contribute your assistance, in bringing up young children in the nurture and admonition of the Lord: you will remember, WHO it was that invited little children to come unto HIM, and rebuked those disciples, that would have kept them from Him: you will feel a real satisfaction in your care of the rising generation, and in being instrumental in inculcating principles of truth and righteousness which may be transmitted to posterity, to their great comfort in this life, and their everlasting benefit in the next.

Permit me now, Sir, to add a few words respecting your own particular conduct: and let me venture to prescribe to you the utmost care, circumspection, and self-government: a city which is set on an hill cannot be hid: a Minister of the Gospel of Christ, especially in such a situation as your's, is an object, toward which the eyes of all men are directed: his light must so shine before men, as to induce them to glorify our Father which is in heaven: we trust that it will be your desire to live according to the rules of strict purity and temperance, unallayed by

any degree of moroseness or severity : you will act wisely in shewing that you are a professor and a teacher of that amiable as well as pure religion, which is the offspring of heaven ; sent by the Author of every good and perfect gift, to enlighten the understanding, to sanctify the will, and to regulate the affections of all, on whom its precepts have their proper effect : so that if any, who call themselves Christians, are unholy, intemperate, and vicious in their lives, they demonstrate that they are Christians only in name, not in deed and in truth : nay, they are more than ordinarily guilty in the sight of God ; inasmuch as they cause the enemies of the purest religion upon earth to blaspheme that holy Name in which they were baptized, and by which they are called. You will never, we trust, be tempted to seek the favour of the rich by flattery, or the approbation of the licentious by imitating their manners : you will never be withdrawn from an immediate attention to the spiritual duties of your Mission, by any engagement in worldly projects for lucre's sake : you will never prostitute your faculties, or the dignity of your character, to give confidence to vice, or a varnish to profaneness. No, Sir, you have too long cherished in your mind an habitual reverence for the majesty of heaven ; too long been intent on improving your talents for the interests of truth ; and are too firm and resolute in your determination to impress the duties of our religion on the minds of your hearers, to allow us one moment's apprehension on this subject. Be assured that you can by no other means so effectually vanquish the power and policy of the enemies to the truth, as by convincing them, by your example, that it is the Christian Faith alone, which can render the life of a rational crea-

ture pure, his conversation holy, his manners irreproachable.

The re-establishment of peace in the country to which you are going, the Society considers as a circumstance very favourable to the purposes of its Eastern Missionaries. The still, small, but persuasive voice of Religion is not likely to engage attention, amidst the tumult of war, the clashing of arms, and the sound of the trumpet. Men's irritated passions must subside, and tranquillity must prevail within, before the Gospel of Peace will find an easy and a welcome reception. Happy will it be, if our conquests should open the way for a farther introduction of the Gospel, and for the extension and enlargement of Christ's kingdom: when such as are now estranged from the way of truth shall be taught to believe in their hearts, to confess with their lips, and to glorify by their lives our Lord and Saviour Jesus Christ. What a lustre would such an accession give to the British conquests in the eastern world! When it should appear that we have been conquering, not for ourselves alone, but for Him also in whom we believe! How glorious would the name of Britons be rendered, when to the train of victories obtained over a merciless and insidious foe, shall be added a far more important triumph over the grand adversary of mankind, with the principalities and powers of darkness under his command: and when he shall be compelled to submit, and deliver up his captives to the Prince of Peace. This surely would be the perfection and the crown of all other victories: it would tend to fill the world with a due sense of the majesty of God's glory, when mercy and truth should once more be seen to flourish out of the earth, and righteousness and peace

should again embrace each other in the eastern hemisphere.

“ And now, Sir, it is more than time that I should, in the name of this Society, bid you farewell; and wish you success in the name of the Lord: be assured, that you will be attended with our constant prayers to God, the fountain of wisdom and mercy, that He may be pleased to direct you in all your ways, and prosper you in every part of your undertaking. The Society looks forward with pleasing hope to a period, as, we trust, not very far distant, when it will, through the munificence of a late most liberal benefactor, be enabled to improve the situation of its Missionaries; and where the harvest is so plenteous, and the labourers are so few, to send forth labourers into that harvest*, trained under our own inspection, and regularly appointed by our own Church to that most important service. Meanwhile, Sir, from your character, your conversation, and the accounts we have received of your general habits of life, we are encouraged to form the most sanguine hopes, that the expectations of the Society will be fully answered: we send you forth, as we humbly trust, *Christo Duce et Auspice Christo*: and shall be most anxious to hear, that, through the blessing of God, you have been enabled to shew to them that are in error the light of divine truth and have prevailed with many to walk in the way of righteousness and salvation: we shall be solicitous to hear, on the testimony of those venerable persons already mentioned, and on whose representations we can with such safety rely, that you are powerfully assistant to their endeavours; that you are giving

* See the Account published by Dr. Bray's Associates in the year 1792.

weight and authority to your own instructions, by exhibiting in your conduct an example of whatsoever things are pure and honest, amiable, and of good report: such a conduct, as the adversaries of our religion may be constrained to approve and admire; and such as may afford a full answer to such of their objections to the Christian system, as are drawn from the immoral lives of those, who call themselves its friends and advocates: such a conduct, in short, as will compel them to acknowledge, that God is with you of a truth; and that they have no evil thing to say, either of you, or your religion. Lastly, our earnest hope is, that, being justified by faith in the sight of God, and, by your prudent and virtuous demeanour, accepted of men, you will be considered, as a burning and a shining light, warming the affections of the indifferent, and illuminating the understanding of the ignorant: and that, having been instrumental in turning the hearts of the disobedient to the wisdom of the just, when your course is finished, greatly to your own credit, greatly to the honour of religion, and greatly to the satisfaction of all that are interested, as we are, in the promotion of Christian knowledge, you will experience the full accomplishment of that gracious promise—when they who are wise, [in the margin, who are *teachers*] shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.

THE REV. MR. PÆZOLD'S ANSWER.

Rev. Sirs and Gentlemen, my worthy Superiors,

Your admirable affection to the Gospel of Jesus Christ, and your glorious endeavours for promoting Christian Knowledge among the heathens, and

my appointment, as an English Missionary for that purpose, afford me a convenient opportunity to address myself to you, returning my most hearty thanks, that you have deigned to call me to such an important office.

Now having the honour of being in your presence, I promise you most solemnly, that I will, with the blessing of God, use my utmost endeavours, to satisfy your glorious purpose, in sending me to the East Indies. Such an office of a Missionary to the heathens I have long wished for, authorising me, to announce to the people, that walk in darkness and dwell in the land of the shadow of death, the eternal light of the Gospel. I shall ever bless that moment, wherein I am charged with that great duty, to testify to the heathens the one true God, the Maker of all things, and his only begotten Son, Jesus Christ.

I will labour, to make heathens understand and believe in the great and blessed truths of Jesus Christ, who came into the world, to call sinners to repentance, and to save his people from their sins.

I will tell them, that God sent down from heaven the Holy Ghost, to illuminate them, to work upon them; to direct their minds, inclinations, and desires, that they might live in correspondence with God's will and the Holy Scriptures.

In our age we may not perceive the full extent of the benefits derived from preaching the great doctrines of salvation through Jesus Christ; we can with difficulty perceive the nature of even visible things; but I am convinced of what I am going to preach, and I am delighted with my message, that shall lead in the true and right way those Gentiles, who are plunged into blindness and error. And I think it a reward, a great blessing and glory to you and the Church of Eng-

land, that you are the chosen vessels unto the Lord, to make others bear his name before the Gentiles, and kings, and the unconverted inhabitants of the world. I trust in God, he will more and more prosper your endeavours and your glorious designs with his divine blessings. God will take care of the congregations in India, he will protect, and feed, and increase his flock. I do not doubt of it, I am sure of it, God will prosper your intentions. What he does in nature, he will do and more so in his heavenly kingdom. God provides for every thing! Behold the fowls of the air—our heavenly Father feedeth them. God clothes the grass of the field, which to-day is, and to-morrow is cast into the oven. I will not be of little faith; but I trust to God, that beyond the sea, there will be brought, through your endeavours, a great multitude to God, who will become with you partakers of his glory; that we shall see and flow together, and our hearts shall fear and be enlarged, because the abundance of the sea shall be converted unto God, the force of the Gentiles shall come unto the Lord.

For myself, I will pray to God to bless to this purpose your glorious designs, and to make me also a good instrument of your endeavours.

Now I devote myself to God, with all that he has given me, and I will, to the utmost of my power, promote his glory. Wherefore I beg leave to recommend myself to you, Reverend Sirs, Gentlemen, and Benefactors. I shall never forget what I have promised you in the presence of God. I will always take care of my duty, and will labour, work, live, and die, as a Minister of God, and as a Christian Missionary.

A Charge delivered to the Rev. Messrs. Ringeltaube and Holzberg, by the Rev. John Owen, late Chaplain to the Presidency at Bengal.

Reverend Brethren in Christ,

I stand here to congratulate you on the part you have taken to promote the Gospel of our Redeemer, the great object this Society has at heart. You, my reverend brethren, will rejoice with me, that at a time of great and lamentable defect from the Gospel of our Master, it has pleased him by whom are all things, to encrease the means of this Society. We adore the goodness of God; and we pray that when the account of our stewardship shall be rendered, we may be found faithful. The days of our predecessors certainly called not for greater watchfulness, or more skill and diligence in dealing to each his portion of meat in due season. Shall the children of this world be wiser in their generation than the children of light? Shall the apostles of scepticism go forth with frantic zeal, the blind leaders of the blind? Shall the prophets of infidelity be organized under the ruler of the darkness of this world, to prophecy deceits? Surely not unopposed by the firm but gentle spirit of him who hath overcome the world, and whose strength is made perfect in the weakness of his instruments. We know in whom we have believed: he will vindicate his ways to man; and if these, my brethren, were silent, the very stones should cry out.

The influence of irreligion, in our times, has attracted every man's notice. We have seen many among our neighbours not content to deny the Lord that bought them, but persecuting with fury all who confess his name. Some have affected to decry such violence; all religions, said they,

are the same; leave men to their prejudice or caprice. Like Tiberius, they thought that the name of Christ might be admitted in the same list with their impure or murderous demigods*, and be echoed in the midst of hymns to the Goddess Reason, or Nature.

Such is the influence of fashion, that no small number will follow it, as implicitly in their creed as in their dress. It is not therefore strange that many seek to pervert men from the truth. With these reformers, all is to be done by the wisdom of their political institutions. If we ask what is to supply those morals, whose necessity can never pass away? We shall be told, perhaps, the love of your country. And what is to be the measure of the love of your country? Obedience to its laws. Should it be asked by what you are bound to obey the laws of your country? it will be justly answered, by your interest. But this interest, as a citizen, is concerned only in those cases of which the law takes cognizance, and then only to the extent of its sanctions. 'Tis true, as a member of society, you may suffer by a bad name, where the law will not reach you †; but, as a discreet man, and one regarding your interest, what is to keep you from *secret* pleasure or gain, where the sanctions of a judgment to come are left out? Will it be said you are not sure of keeping the offence secret? We are sure of little; but the wise act on probabilities. It is your hu-

* Rousseau, Marat, &c.

† It must be acknowledged the laws and manners of society find a powerful sanction in infamy wherever it will apply. But how many offences will the corruption of man spare, or censure only with a laugh? What infamy do the leaders of a faction experience for the most enormous crimes that further its interests? They hear nothing but applause from their own party, and if their opponents execrate them, 'tis ascribed to envy or malice.

siness, therefore, to compare the general interest you have in keeping the law, with the particular benefit you may derive from secretly breaking it. The duty of men on every system, will ultimately coincide with their interest; and in this case the interest follows the secrecy. You have not therefore to enquire how you may be just or pure; but how you may be secret, when you are otherwise. It is not a question of morals, but of chances; and, like all such questions must be determined by probability.

'Tis a miserable system, that proposes nothing better for the morals and happiness of mankind than civil sanctions. In many cases, they are not applicable, and where they are applicable, secrecy eludes them, force shall bear them down, and party spirit laugh at them. At best, they take cognizance only of the outward act, but the corruption of man can be effectually combated only in his thoughts; while he is musing the fire kindles. From within proceed thefts, adulteries, murders. The religion we seek to promote, declares those blessed that are pure of heart. Its sanctions extend to the most secret purposes and wishes, and its Author holds forth the only effectual instrument to reform mankind, in cleansing the thoughts of our heart, by the inspiration of his Holy Spirit. Make the tree good, and the fruit shall be good also.

It is then our office to proclaim the first and great commandment, 'Thou shalt love the Lord thy God with all thy heart.' This we can enforce, by the sublime topics of the Gospel,—by all the hopes, and all the terrors of a world to come. 'If any man will do his will, he shall know of the doctrine whether it be of God;' and he only who knows, has any adequate motive to love his neighbour as himself. The deep, strong interest of a

world to come can bind to this, while all the systems of philosophers with all their codes, moral, or politic, past or present, are both, in right and fact, no more to the impetuous mind of man, than the green withes of the Philistines were to Samson.

The great truths of the Gospel are adapted to the anxiety and necessities of man. If some should say I am rich and in need of nothing, there are many who know enough of themselves to hear the word gladly. In the mouth of him who feels it, 'the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and is a discernor of the thoughts and intents of the heart.' This is known so well by many who affect to call themselves unbelievers, that they seek their quiet by keeping beyond the reach of its sound.

You, my reverend brethren, are entering on a primitive and sublime office, but such as requires great zeal, a firm and resolute mind, with much patience. We ardently wish you good luck in the name of the Lord. 'The harvest truly is great, but the labourers are few.' As Englishmen, persuaded of the inestimable benefits of the Gospel, we cannot but be anxious that you should labour in that part of the great field, with which our nation is connected. Think not that the government exercised by Englishmen, in the countries to which you go, is such as either in truth or in opinion will discredit your efforts. From careful enquiry, I am persuaded that in the Bengal provinces, Hindoos of every description, from the bramin to the peasant, think highly of the justice of our Government*. They

* No article of luxury or necessity is taxed in the Bengal provinces. Except a few port duties of small amount,

desire to accumulate money, and to exercise their worship in quiet. Each was extremely precarious under their Mahomedan rulers, and they are secure in each under Englishmen. Nor is the reputation of our justice confined to the provinces we immediately govern, it is known throughout the peninsula, as was seen in the late Mysore war*.

It is true our general heedlessness of the religion we profess, is no favourable argument with those who think much of ceremonies and outward worship; but when they compare the morals of a large part of our countrymen with their own, particularly on the side of veracity and honesty in our dealings, they have no ground to despise our religion. There are exceptions, in the character of worthless adventurers, which they know how to make; and when they have made them, you will

the public revenue arises from a reserved portion of the rents of lands. A few years ago, from an average of many yearly payments, the Company fixed their demands at a certain mean, which they bound themselves in perpetuity not to exceed, although the farmers sell the produce of their lands through channels opened by British merchants, at a price that has been gradually advancing. The same act in an English landholder towards his tenants would be esteemed signal generosity. The people in these provinces know their government aims at giving that stability to all kinds of property which was heretofore unknown among them. Among the benefits they enjoy from our government, may be reckoned that general peace which nothing short of the English power could maintain.

* When the siege of Darwar (a strong fortress of Tippoo) had exhausted the garrison, they offered to capitulate; but said they to the Mahratta chief, unless the English detachment that is with you guarantee the articles, we will die on the walls. The same thing happened at Simoga, where Tippoo's subjects insisted on capitulating with the small Bombay detachment that attended the Mahratta army. Nor were these the only instances. Such situations afford a sure test of their opinion of our national character.

daily see them reposing their fortunes with Englishmen in such ways, as they will tell you they dare not with persons of their own complexion.

Some, without, have asked—to what purpose are you sending Missionaries? What prospect have you of success, or what benefit would result from your success? It may be answered, the records of this Society, and of the Danish Mission on the coast of Coromandel, sufficiently evidence that there is a prospect of success. It has been asserted, that none but base persons have ever professed themselves converts. This slander has been refuted, in a letter from the Reverend Mr. Swartz, whose praise in the Gospel is indeed great. The conversations that have passed between the Missionaries and Bramins, or other persons of religious order, of which we have had frequent sketches, evidence no insuperable obstacles to their conversion. They have indeed traditions from their fathers; and all nations, in any degree civilized, have had their religion and traditions. Yet in modern attempts, uncivilized people, with few religious ceremonies, have appeared most difficult to convert. Witness various efforts among the North American and Peruvian Indians*. You have some ground with those, who acknowledge the utility of divine worship; and when you are to combat idolatry and superstition, you have, in the common reason of man, a powerful instrument to convict them of error. When you have, upon acknowledged ground, shewn them that they are wrong, you will have less difficulty in shewing them that you are right. In proportion to their acuteness and ability to argue, will be your advantage. Their sacred books afford many sublime truths, which serve to

* See Ulloa.

convict them from their own mouth. And what defence can be made of a rabble of licentious deities, with whose scandalous pranks their favourite legends abound? You will not find that with the Bramin, Christ crucified, that stumbling-block of human pride, is foolishness. They do not abstractedly object to the doctrine of the incarnation, or the atonement; and such is the simplicity and perfection of the moral doctrines of the Gospel, that neither Jew nor Gentile has ever objected to them. It is worthy of remark, that of the various persons who attract the notice of the Hindoo by their high religious profession, they are most venerated, whose opinions and practice recede most from the common idolatry.

I speak not of the Mahomedans; they form a small part of the inhabitants of India; but from recent transactions in Arabia and Persia, it should appear that the eastern followers of Mahomet are open to novel opinions in religion. The empire of the Seiks, won from the old religions of the country, is sufficient evidence that men may change on those points. Some officers, who lately travelled on the Malabar coast, told me they met with entire villages of people who called themselves Christians; they were indeed in total darkness, but it is clear their ancestors had been induced by the Portugueze to desert paganism. The Missionaries on the coast have often found an obstacle in the fear of their converts, lest through connivance of their relations and people in power, the change of religion should be made the pretext for plundering them. Why do you not convert our Rajah or Zemindar? have they said to Mr. Swartz; we would then willingly follow you.

No part of this difficulty would exist in the provinces we immediately govern, where, though

no man would be rewarded for his change of religion, every man is protected *. As an instance of actual success, I cannot pass over the translation of the Scriptures into the Tamulian language, a noble work, in which the ability of the learned Missionaries has been as signal as their industry.

Still it is asked, what benefit would attend your success? are not the Indians a people of good morals, with a few harmless superstitions? It is answered, their morals are not good; neither are their superstitions harmless. Idolatry has never yet produced good morals. The licentious adventures of their gods, are no great incitements to purity in the worshippers. The effect of this is seen in various appendages of their religion. A set of licensed courtezans, at once the instruments of their lust and avarice, are the attendants of the southern Bramins, when they take an idol in procession. I have observed on those

* A few years ago a letter subscribed by four or five clergymen resident in Bengal, was presented to the Government, proposing the establishment of free-schools for teaching the English language to the natives, and with it the first principles of the Christian religion. The Hindoos are extremely desirous to learn the English language for the purposes of business. They were to be informed, that in the progress of teaching them our language, we wished to give them some notion of our religion. They know that with Englishmen they have nothing to fear from wrong-headed zeal. They who wished for the language only, might know what our religion is without receiving it. The difficulty of obtaining discreet and industrious young men, who would qualify themselves for the conduct of such schools, is indeed great.

The use of the English language in Bengal, and the conversion of able Hindoos who might preach to their brethren in their own tongue, may be reckoned, humanly speaking, among the great instruments of turning this people from idolatry. To these, perhaps, we may add the education of some English boys in the Bengal language, under the eye of religious parents.

wooden temples; to which the people annually harness themselves, such scenes depicted as I dare not mention; and yet it is beneath the wheels of this ponderous mass, that each year some infatuated persons seek destruction.

Where shall we look for the morals of this people? among their Bramins? They who officiate at the great Pagodas are licentious, and eager for gain to an incredible extent*. The unbounded superstition of the people protects them in their vices. In this respect, it would be difficult to say, whether their priestcraft has been more fatal to themselves, or to their followers. Will you seek for morals among their myriads of Fakirs and travelling saints? It is common to see one of these extorting money from the reluctant manufacturer by a torrent of obscenity in which he insults him, and the threat of curses which no Hindoo will incur.

Will you enquire among their merchants, or manufacturers, or landholders? The great feature in a Hindoo's character is the desire of amassing wealth; this he does with a cold, unfeeling perseverance, that baffles all consideration of morals or humanity. The rich are oppressive,

* The officers who led back the Bengal troops by Jugernaut at the close of the last war, indulged the Hindoos in their earnest desire of visiting this celebrated place of worship, the resort of men from the extremities of India. On their approach to the temple, they passed by an enclosure white with the bones of wretched pilgrims, who exhausted with fatigue and poverty, had died under the delays and extortions of the Bramins. The sight occasioned a shout of indignation.

The modes of extortion used at Gaiah, a place of famous resort within our provinces, are extremely whimsical. Among others, they will bind rich persons with a wreath of flowers, to a tree, till they have agreed to pay such sums as they are told it is their duty to pay, and which are often enormous.

the poor are knavish ; it is craft against violence. Their avarice is connected with parsimony, and hence, as from other causes, they are free from much of the luxury of their Mahomedan invaders, who to equal avarice united boundless profusion.

Can it be asserted their superstitions are harmless? Their religion has inculcated human sacrifices, and they appear yet to exist under different forms*. The number of widows who perish on the funeral pile, or are buried alive in the same grave with their husbands, is as great as ever †.

* I one day called on the late Mr. W. Chambers to enquire if he had heard of a circumstance mentioned in the Calcutta papers, that the headless body of a man supposed to be sacrificed during the night, had been found in the temple of Kali, at Chitpore. He answered that two days before, his Pandit informed him of the fact, adding withal, you have often asked me if such things were, here is now an instance of them. Conversation passed between them and some Hindoos present, in which the fact was acknowledged by all, and that it was intended as a sacrifice to obtain success for some project, but offered by very ignorant persons.

Many who resort from all parts to the confluence of the Ganges and Jumna, throw themselves into the stream, or put themselves to death on its banks.

Mr. Richard Johnson, an attentive observer of eastern manners, told me that when he was resident at the court of the Nizam, about eleven years ago, he read in his Persian newspaper, the translation of a rescript from the Mahratta government, in which subjects were forbidden to offer up their children for success in the existing war with Tippoo; for it was said, the number that has already been sacrificed is just cause of alarm.

† Some have asserted that constraint, or the terror of degradation in widowhood, urge women to this sacrifice. I know widows of rich Hindoos who live honorably, and in abundance; subject only to a few restrictions suited to widowhood. A Bramin once thus proved to me that no constraint is used. It is so common for widows of a moderate rank to burn with their husbands, that no family can add much to its credit by such a circumstance. If,

To their superstition, among many other injurious customs, may be ascribed their laying the

however, a woman should be urged by excessive persuasion or threats, she might perhaps repent at the funeral pile, and this would degrade the whole family for ever. We therefore, said he, carefully educate them in the opinion that a woman should die with her husband, and leave the rest to themselves. Such, however, is the effect of this opinion, and the example by which it is supported, that the husband is no sooner dead, than the relations are summoned to hear the purpose of his widow; and to convince them they have nothing to fear from her irresolution, it is not uncommon for her to hold the extremity of her finger over a lamp till it is consumed.

When once they are arrived at the Ganges, on the banks of which the ceremony is performed, should the woman shew any determined symptom of reluctance; she becomes the property of those degraded wretches whose office it is to convey and burn dead bodies, and upon a word they seize and drag her to their huts. To prevent the struggles of nature when the pile is set on fire, the poor victim is held down by a bamboo pole, while the noise of enormous drums and cymbals drown her cries.

I knew one instance of a poor woman whose heart seems to have failed her in the midst of the ceremony. She stepped into the Ganges to perform the customary ablutions, and make her prayer; the unreasonable length of time she stayed, betrayed the state of her mind to the spectators, who cast their eyes with a sarcastic smile towards the son, a young man scarce twenty years of age. The youth, in agony at what passed, rushed into the water, and clasping his mother in his arms, bore her without resistance to the funeral pile, and laid her gently by the dead body of her husband. The fire was immediately applied, and the youth in his turn vented his taunts on the spectators for their want of charity.

I have heard it asserted, that these poor women are intoxicated with opium before they proceed on this ceremony: this is utterly denied by the Hindoos, and appears false to all who have seen with what steadiness they go through it. Love to the deceased husband seems not always to bear a part in the motive to this great sacrifice. A widow at mature life one day burnt herself with the body of a husband who had deserted her, and lived in adultery with another woman. One day a Banyan called on me,

sick at the edge of the river in all seasons, when the opinion, or whim, or interest of his relations may suggest that a man is near death *. To this

and in the course of conversation mentioned that a Bramin near death, a surly man, as he called him, had forbidden his wife to burn with him. I desired a Pundit of my acquaintance to make enquiries on the subject; he came back with the name and occupation of the Bramin, and added, that the widow prohibited from burning had starved herself to death. One morning at sun-rise a young woman, the widow of a chokeedar, or watchman, of the same rank in society, that the same profession holds with us, burnt herself with great intrepidity close to the house in which I lived. Whatever affection to her husband might suggest, certainly her rank did not demand this sacrifice. A gentleman present expressed great horror at the small quantity of wood provided on the occasion.

I one day had notice of a widow about to *bury* herself with her deceased husband. I immediately proceeded with a friend to the spot: it was some distance, and we were a little too late. This scene is always transacted on the brink of the Ganges; and as far as the tide flows, between high and low water mark. The young men who had that instant filled up the grave were smeared with mud, and standing before the old Bramin, who in succession snipped a little from their nails, the ceremony of purifying them. They told me they had heard a gentleman wished to be present; that the woman had waited for us by her grave more than an hour, and would have waited longer but that there was danger of the tide flowing in. The woman on these occasions sits upright next the body of her husband: they throw in the earth slowly till they come near her mouth; they then prepare for a general effort, and overwhelm her at once. The deceased was a journeyman weaver. The custom of burying the widow in preference to burning her, is in Bengal confined to a few inferior classes.

It should appear that the general and ascendant motive with Hindoo women in this fearful sacrifice, is the expectation of great benefits in a future state. And it may be considered as a proof of the strong hold the sanctions of another world are suited to have on the human mind.

* This must inevitably on many occasions prove the means of great enormities. Col. C. Martine once walking on the side of the Ganges, rescued an old man whom his

may be ascribed their base subjection to those who assume dominion over their conscience. No human vigilance can long keep all parts of a family from some ceremonial impurity that may affect its honor; nothing can exceed the secrecy and certainty with which a certain order of Bramins obtain information of what is amiss, or the address with which they turn the terror of their records to their own purpose.

All false religions have been accommodated to the corruption of human creatures, by whom nothing is less sought than justice or purity of heart. It has ever been 'bodily exercise that profiteth little,' instead of 'godliness that is profitable to all things.' The people of India have indeed line upon line to make clean the outside of the cup and of the platter! But is that superstition harmless by which a man would sanctify unjust gain by giving part of it to an idol, or purify his soul as he washes his body in the Ganges? I have seen them shew strong symptoms of uneasiness when urged on this side; and no wonder.

Here it may be asked, if learned men have at no time produced sublimer speculations in morals? Recluse and contemplative men among them have delivered sublime truths, but commonly involved in mysticism or fable, and in such form as should benefit only the learned. Nay, persons of *inferior* cast have been prohibited, under heavy penalties, from looking into such books, or acquiring that

two sons were drowning under pretence of those ceremonies which it was their duty to perform in his last hours. The old gentleman, it appeared, had a trifle of property, on which they had for some time past cast an evil eye. He lived for a while in the Colonel's tents; but growing weary, he preferred to return home, at the hazard of not escaping the second time.

knowledge, without which they cannot be read. But the religion of a country is not to be estimated from the meditations of a few recluse men, but from the actual practical state in which it is delivered to the people. Like other religions of antiquity, they have their doctrines for those that are within, and their doctrines for those that are without. But amidst the round of processions, sacrifices, ablutions, and the mummerly in which they seek to be heard for their much speaking, urged on them from all sides by precept and example, who of those who undertake to lead them, will ever harangue on justice, mercy and truth? There are enough to recite the legends of their gods, with every comment that can seduce the imagination. But I have not heard by whom, or in what circumstaunces, any thing like moral instruction is delivered to the people.

My reverend Brethren; you are not going a warfare at your own charge, and we trust that through the goodness of God you will be furnished with fit weapons to attack the strong holds of Satan. You know the service in which you have enlisted: 'No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier.' Some, who once engaged in the same cause, unfortunately desiring to be rich, fell into 'temptation and a snare.' I knew two Missionaries of excellent learning, and in other respects of unexceptionable character, who were drawn aside by the suggestions of interested natives into such vexations as ended only with their lives. In the East, as elsewhere, there is lawful gain for various professions; but surely these should have known, that to a clergyman who finds food and raiment in his profession, there can be no lawful gain out of it.

Your services, my reverend Brethren, are

such as neither demand nor receive any adequate reward from us ; you will receive your reward at the resurrection of the just. The decency and simplicity of your appearance will not be lost on the Hindoo ; and wherever you are, these will be made in some sort a test of the purity of your zeal.

Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

A Charge delivered to the Rev. C. A. Jacobi, by the Rev. T. F. Middleton, D.D. Archdeacon of Huntingdon.

Reverend, and beloved in Christ,

IN compliance with the commands of this venerable Society, and in conformity with an usage suggested by feelings of brotherly affection and of Christian zeal, I am to address you on the interesting relation, which you have contracted with us, and on the momentous duties, to which it has given birth. The performance of such a task in the presence of persons pre-eminent in our nation for their knowledge and their piety, might impress the most presumptuous with a sense of his own insufficiency ; yet such is the occasion of this day's solemnity, that it can hardly fail to awaken the most torpid to congenial feeling and reflection. The character, in which you stand before

us, it is impossible to contemplate with indifference: as a stranger, you are entitled to our courtesy; as a christian, to our benevolence; as a scholar, to our respect: but you have higher pretensions than these: we regard you as invested with the functions of an Apostle; you are known to us, as one animated with the desire of extending the light of the blessed Gospel to those, who still sit in darkness and in the shadow of death: with this view you have renounced the ties of kindred and of country, and prospects highly flattering to youthful ambition: you are ready to encounter the perils of the ocean and the danger of disease in a foreign clime: you are prepared to contend against the sophistry of the subtle and the malice of the wicked; and you have solicited our assistance in the prosecution of your holy purpose, seeking only food and raiment, and resolving to be therewith content. With such pretensions you prefer your claim to our reverence and admiration; and I doubt not that I faithfully express the sentiment of this august assembly, when I declare that in the bosom of every individual the magnitude of your undertaking and the sanctity of your character are most honourably appreciated and deeply felt.

The remote region, which you have selected as the theatre of your exertions, does indeed loudly call for the labours of pious and disinterested men. Amidst all the darkness, which still envelopes the Heathen world, the superstitions of Hindustan are calculated to excite in the mind of the philosopher, as well as of the Christian, in a peculiar degree, emotions of pity and horror. Very far removed from a state of barbarism, retaining even the vestiges of ancient science and refinement, gifted with faculties, which culture might elevate to the proudest eminence of intel-

lectual attainment, mild in their nature and humane in their deportment, the Hindus present the most lamentable spectacle of religious depravation, and serve to demonstrate how weak and wretched is human nature in its most favoured circumstances, unblest with a knowledge of the true God and of his reasonable service. You are doubtless well acquainted with the horrid rites of the religion of Brahma: you know the practice of exposing infants, or offering them to the Ganges: you are not ignorant, that the widow, perhaps in the prime of life, places herself on the funeral pile of her deceased lord, or according to the superstition of a particular cast, is buried alive with him: you have read of the awful scenes at Juggernaut, where the country for miles around exhibits the bones of voluntary victims slain beneath the wheels of the car of an idol*: and you have contemplated with disgust the variety of tortures, which the deluded devotee inflicts on himself, in order to merit the favour of his gods. What practices more repugnant to natural feeling and unperverted reason have the annals of the most savage superstition brought to light? What more atrocious enormities have obtained among the most ignorant and ferocious Islanders, on whom the light of science never beamed, and whose faculties are little elevated above the instinct of the brute creation? It should seem, indeed, not only that the natural powers of the human mind, however cultivated, are incapable, without a divine relation, of attaining to a knowledge of the will of God, but that the progress of refinement unaccompanied with instruction in the ways of the Almighty, serves only to lead man further from the simplicity of divine truth: it

* Buchanan's Christian Researches, p. 19, &c.

should seem, that in the absence of the true light, science serves only to multiply the delusions, on which he is ever ready to rest his hopes: primeval traditions become gradually more and more distorted by the perverseness of human ingenuity; and the wild conjectures of the philosophy of Paganism are embellished and consecrated in the verse of its poets.

To dissipate the darkness of the Heathen world,—to instruct mankind in the ways and in the will of God,—and to unfold to them the mysteries of redemption, our Saviour pronounced to his chosen followers the memorable injunction, “Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” In furtherance of this end the Apostles were endued with miraculous powers: yet even they were not taught to expect that their path would be smooth, or that their courage and constancy would not be subjected to severe trials. In an undertaking similar to theirs, you are now to engage: you cannot, however, hope, though we doubt not that in such a work God will be with you, that the same assistance, which was vouchsafed to the Apostles, will be also extended to you; while you may reasonably apprehend, that in the difficulties, which you will have to encounter, you will more closely tread in their steps. Were I at once to proceed to the brighter and more animating part of your prospect, without urging you to prepare and fortify your mind against inevitable discouragements, I should ill discharge my duty, whilst I might seem to derogate from the strength of your holy resolution.

It must be admitted, that the progress of Christianity in India has not been such, as might have been expected, considering at how early a period the name of Christ was carried to its shores.

Whether Pantaenus in the second century proceeded to India, or went no further than the happy Arabia*, it is certain that the Peninsula possessed a knowledge of Christ early in the fourth century: no doubt is entertained, that Frumentius the Apostle of Abyssinia became an Indian Bishop †; it stands upon record, that the Primate of India was present and subscribed his name to the proceedings of the Council of Nice ‡: and the Mahomedan writers admit, that Christianity prevailed in India, before the introduction of Islamism §. From that period, however, it declined; and though it was never extinct, having been preserved, if no where else, at least in the Syrian Churches ||, little appears to have been attempted for its diffusion, till the time, when the Portuguese extended their commerce to the east. But the genius of popery has never been favourable to the legitimate propagation of the Gospel. To do evil that good may come, is a dangerous violation of Christian morality, and vainly seeks its apology in the extent and benevolence of its views: but the Missionaries of Rome, while they have employed corrupt means, have not always proposed the purest ends. Not only have they had recourse to false signs and lying wonders ¶, not only have they pretended to miraculous gifts, and in some instances have imposed themselves on their converts in the acceptable character of Brahmins **; but even the object sought by these artifices has been something very distinguishable

* Mosheim, Vol. I. p. 149.

† Sozomen, Hist. Eccl. Lib. II. cap. 24.

‡ Asiat. Researches, Vol. X. p. 70. § Ibid. p. 79.

|| The extraordinary inattention shewn to the Syrian Christians has called forth a censure from Gibbon. Hist. Vol. VIII. p. 349.

¶ Bishop Douglas's Criterion, p. 72.

** Mosheim, Vol. V. p. 11.

from the disinterested promulgation of the Gospel. The power and the pomp of the see of Rome have evidently been their aim: the number of professing converts has been regarded, rather than the soundness of their faith or the purity of their practice; baptism has been administered to those, who would receive it without fully understanding its sacred obligations; and the splendour of ceremonies* has for the moment attracted proselytes, who could not easily be reconciled to the scandal of the cross, and the worship of God in spirit and in truth. It is asserted of St. Francis Xavier, that he baptized upwards of a million of Infidels †, of which pretended conversion, however, very small remains are now visible. Neither was the conduct of the Missionaries of Rome towards their fellow Christians at all calculated to illustrate the benevolent character of the Gospel; one of their first acts was to violate the freedom and to vitiate the purity of the primitive and happy Syro-Indian Church ‡; and the establishment of the Inquisition at Goa in all its horrors still remains to stigmatize the Christian name. But if the Church of Rome, from its spirit and the tendency of its proceedings, was little adapted to the diffusion of Christianity, we should also consider how inadequate have been the efforts of Protestants. Little more than a century has now elapsed, since the commencement of the Danish Mission to Tranquebar, and its subsequent connexion with our Society. Of the labours of that Mission, of the piety, the zeal, and the learning of the persons, who have generally composed it, the records are in our hands. Their numbers, however, when we consider with what difficulties

* Society's Report for 1776, p. 81.

† Tennant's Thoughts, on India, pp. 172 and 230.

‡ See the Preface to Danish Conferences, 1719.

they have contended, have been insufficient to produce any very extensive effect. They have frequently complained, and not always, it is feared, without reason, that the lives of the bulk of European Christians have counteracted and in great measure defeated, the most zealous labours of the Mission*. They have found it of no avail to shew that the precepts of Christ inculcate whatever is holy and good, while the practice of Christians has been marked by a more than heathen contempt of religious obligations. To as little purpose was it to urge, that the persons, whose examples were thus pernicious, were placed in circumstances unfavourable to Christian faith and morals; that they had left their native country, before their religious habits and convictions had been fully established; that they were early introduced into all the dissipations of an enervating climate, that they had sometimes no other view than the rapid accumulation of wealth; and that even if their habits had originally been those of regularity and piety, they had little means of confirming and preserving them in a country, where their national religion has often no visible representative, and where the Christian Sabbath is distinguishable only by the appearance of the British flag †. Enlightened candour might know how to make allowance for these disadvantages; but we could not expect in the Mohammedan or Hindu, when those among ourselves, who alone have power to remedy the evil, have not yet

* "Who knows," says the excellent Swartz, "but God may remove some of the great obstacles to the propagation of the Gospel? should a reformation take place among the Europeans, it would no doubt be the greatest blessing to the Country." Swartz's Apology, Society's Report, 1795.

† Buchanan's Memoir on an Ecclesiastical Establishment in India, p. 4.

thought it of sufficient magnitude to demand their interference*.

But it is not merely in the neglected and depressed state of public worship among the European Christians of India, that you will encounter obstacles to the success of your endeavours. You will find the Hindu possessed with inveterate prejudices in behalf of his own superstition; he will tell you of its remote and inscrutable antiquity, of the mystic sanctity attached to his sacred books, and of the austerity and excruciating penances of Fakirs and Devotees: you will find him imputing a high degree of merit to self-immolation, and other practices, which Christianity forbids: the appalling spectacles and thrilling rites of his own faith have deeply impressed his imagination; and to the almost total want of Christian observances he will naturally oppose the powerful associations which his mind derives from the celebration of an hundred festivals in the year †.

Perhaps, however, the most formidable impediment to the favourable issue of your undertaking will be found in the consequences, which follow upon conversion. The loss of cast is among the most alarming punishments, which social ordinances have ever devised. To be interdicted from the ordinary intercourse of life; to be regarded as unclean and abominable in the sight of his nearest relatives; to be supposed to communicate pollution by the mere touch ‡; and to be cut off from all the resources of honest industry §;

* Since this was written, the question of the expediency of an Ecclesiastical Establishment for India has been agitated in Parliament.

† Buchanan's Memoir, p. 51.

‡ Crawford's Sketches, Vol. i. p. 124.

§ Society's Report for 1776, p. 87.

such is the condition of the Christianized Hindu with respect to his countrymen ; and unhappily he finds but insufficient encouragement in the new Society, by which he is adopted. It has rarely been the policy of our Indian government to patronize converts * ; and the Christian societies, which have hitherto been formed, are scarcely in a condition to compensate such sacrifices, or to furnish abundant employment.

Causes, such as these, have, notwithstanding the length of time, during which the Gospel has been known in India, retarded and circumscribed its progress : and it must be admitted, that if no countervailing sources of encouragement presented themselves, you might feel that you were engaging in an almost fruitless task : but these, I trust, are by no means wanting ; and by the blessing of God, they will be sufficient to stimulate and reward your exertions in his holy cause.

Permit me, then, to call your attention to the interesting fact, that notwithstanding every discouragement, the word of God is found to prevail, and the number of native Christians in India is observed to increase : a recent estimate makes them amount to 900,000 persons † ; and what perhaps is more to our present purpose, the immediate fruits of that Mission, with which you are associated, are becoming more apparent. Some years have elapsed, since our Society was presented with the sermon of an ordained convert from Hinduism ‡ : we hope that other equally

* Buchanan's Christian Researches, p. 89. It is otherwise in Ceylon : the Dutch, while in possession of that Island, never gave an official appointment to any native, who was not a Christian ; which practice is continued by His Majesty's Government. Ibid.

† Martyn's Christian India.

‡ See the Sermon of Sattianaden, published by the Society in 1792.

honourable specimens of the sound Christian knowledge, the simple eloquence, and the genuine piety attainable by Hindus will be laid before us: and we have learnt with satisfaction that four other Tamul Catechists have lately been called to the ministry in the presence of the aged Sattianaden *. It is from the labours of ordained converts, that we expect the most favourable results; and the paucity of such as have been altogether fit to receive ordination, might have been numbered among the impediments to the wider diffusion of the Gospel. For the use of such it is gratifying to be informed, that Tamul books, explaining the elements of Christian knowledge abound. They are the instruments by which, under the guidance of God, his holy faith will find its way to the hearts of the Heathens; and an interesting memoir just received, assures us, that the natives have lately shewn a more than ordinary readiness to be instructed. We know from the respectable Missionary, Dr. John, that his schools are crowded by children of both sexes, who are eager to receive the rudiments of useful learning: the prejudices of their parents with regard to religion are, indeed, still awake; but to the removal even of these the introduction of European knowledge is a most important step. Neither do these prejudices appear to operate against all our sacred books: the Psalms especially are learnt with avidity and repeated with delight †.

A further circumstance, which will probably lead to the happiest consequences, is the progress, which has lately been made in Hindu Literature. There are two distinct views, in which the benefit

* Society's Report for 1812, p. 183.

† Dr. John's Letter, lately published by Messrs. Rivingtons.

presents itself to our observation : it promises to furnish us with the means of proving to the unconverted Hindu how widely his practice differs from the precepts even of his own religion ; and it will enable us to shew him, how much of the genuine doctrines of his religion is but a corruption of divine truth as contained in the volume of the Christian Scriptures. With regard to the former of these points, it is now well known, that the enormities practised by the Hindus are wholly unauthorized, or but faintly countenanced, in their sacred writings ; of which, however, a profound ignorance has generally prevailed. If of the four great casts only one is admitted to the reading of the Vedas, and another is permitted only to hear them read, while the other two, by far the most numerous, may have only the Sastras, or Commentary, read to them*, it cannot be matter of just surprize, even had the fountain been more pure, that the stream should have been exceedingly corrupted in its progress. But in truth even the Brahmins themselves seem not generally to have known the real doctrines of their religion, except from tradition ; and it is a singular fact, that their reluctance to communicate the contents of their sacred books had never been overcome till within these few years. We are told, that the Emperor Akbar † in the plenitude of his power, could not obtain what is now freely granted to the curiosity of every British inquirer. Let us hope, that this surprizing change of sentiment is destined to some important purpose. The advocate for Christianity will now be able to lay open the weakness of the Hindu superstition, by shewing that its most exceptionable practices have not

* Crawford's Sketches, Vol. I. p. 129.

† Butler's Horæ Biblicæ, Vol. II. p. 167.

even the sanction of its own founders; that they are merely acts of will-worship; that they have originated in ignorance and error; and that they are utterly irreconcilable with that purer morality, and those sublime conceptions of the Deity, which it cannot be denied that the Vedas occasionally develope. — But it is not the negative argument alone, which the Christian Missionary is now enabled to employ: he will further observe, that much of what is really inculcated in the Hindu sacred books, bears a strong, though disfigured resemblance, to the leading doctrines of the Gospel. For some time it has been known that their most ancient writings maintain the unity of God in three persons; and various incarnations of these persons, especially of Vishnu, or the second in the Triad, are believed to have taken place; but more recent inquiries have brought to light further and very important particulars respecting this subject. It appears that the expectation of some mighty Deliverer, prevailed long before the coming of Christ, even among the Hindus. We are told, that in the Puranas, the earth complains of her being ready to sink beneath the accumulated iniquities of mankind; while Vishnu comforts her, promising to put an end to the tyranny of the demons: that for this purpose he would be incarnated; and the followers of Buddha unanimously declare, that this incarnation in the womb of a virgin was predicted at least a thousand years before it came to pass*. The Hindus maintain, that these prophecies were fulfilled in the person of Chrishna, in like manner as many of the Samaritans, to elude the prophecies respecting Christ, explained them of Joshua †. It may reasonably be hoped, that as the genuine

* *Asiat. Researches*, Vol. X. p. 27. † *Ibid.* p. 34.

doctrines and traditions of Hinduism shall be more fully ascertained, they will furnish positive and direct arguments, by which the Hindus may be brought to know the only true God, and Jesus, whom He hath sent.

Neither should you despair, that the great stumbling-block in the way of conversion, the irregular lives of many of our own countrymen in the East, even if it still exist, may be speedily removed. Already, indeed, if we may trust to the evidence of persons, who have recently returned from India, the manners and conduct of our countrymen in that quarter have undergone considerable improvement: and such a result was to be expected from the provision now made for the education of the youth destined to fill important stations in the service of the government. The cause of Religion is, it is true, still unsupported by public authority: but even for this radical defect the remedy, we trust, is at hand; the attention of the Legislature having lately been called, in a manner, which can scarcely be ineffectual, to the establishment of an English Episcopal Church in India. Without it, indeed, the labours of Missionaries cannot operate on a very extended scale; and the want of it is so urgent, that it cannot consistently with our Christian character or national honour, be much longer deferred. The Church of Rome has her ecclesiastical establishment in various parts of India, and even in one of our own Presidencies*. Her influence, however, is said to be on the decline: the funds of the Propagandists were destroyed by the French devastations in Italy†; and we are assured that genuine Christianity is now more ac-

* Bombay. See Buchanan's Memoir, p. 5.

† Tennant's Thoughts on India, p. 208.

ceptable to the natives, than the spurious and corrupted doctrines of Rome. The Mohammedans still form a considerable part of the population of Hindustan: the Moslem conquerors did not fail to establish their religion, wherever they consolidated their power; but their power in India is completely extinguished by the subjugation of the Mysore. The Hindu Rajahs of Tanjore, though they never have been converted, have evinced a more than tolerant spirit towards the members of our Mission. Several years have now elapsed, since one of them appropriated a yearly revenue to the support of the Christian Missionaries within his dominions *; and the homage more recently paid by the Rajah to the venerable Swartz, when at the funeral of that apostolic man, he wept over the bier of him, whom he denominated his Father and his Friend, demonstrates that in the sight of even Prejudice itself, "beautiful are the feet of them that preach the Gospel of Peace, and bring glad tidings of good things." Of these propitious circumstances, whether or not our Christian country shall take immediate advantage by establishing the Church of England in the East, they will not at least be lost upon you. Whatever be the difficulties which you may have to surmount, you will at least reflect, that they are inconsiderable compared with those, which your early predecessors in the same career cheerfully encountered, and in a great measure, overcame. When they first visited the shores of India, the name and office of the Protestant Missionary were as yet unknown; he was viewed with suspicion rather than welcomed with confidence; his Romanist rivals were active in prejudicing the natives against him †; there was not a single

* Society's Report for 1780.

† Niccaupii Hist. Missiones, p. 106.

printing-press in that quarter of India; and the Scriptures were as yet wholly untranslated into the Tamul tongue: but the labours and learning of Ziegenbalg, snatched away as he was in the flower of his age; produced the Tamul Bible; and happily for the interests of the Christian cause, his companions and successors in the Mission have, for the most part, been men of the same unwearied zeal and exemplary deportment: with the labours of Ziegenbalg those of Plutsch and Grundler are still associated in tradition: the virtues of Swartz and Gerické are still had in affectionate remembrance: and we trust, that by the blessing of God, the name of JACOB may not be forgotten by those, who shall hereafter trace the progress of the Gospel in Southern India.

That your pious purpose may be fully accomplished, and that your labours of love may be rewarded with abundant fruits, permit me in conclusion to offer you a few suggestions, which your future experience will correct or improve, but which in the interval it may not be wholly useless to revolve in your mind. It is obvious that your enterprise will require you to pursue a course of study, in which it cannot be expected that you should yet have made any great advances. The field of knowledge, which the East throws open to an ardent and excursive mind, is so delightful, that care must be taken to restrain curiosity within the bounds of usefulness. Without the languages of the country, in which you shall reside, you would be but as a barbarian unto the people, and they barbarians unto you. These languages are principally the Tamul and the Portuguese: many other dialects are partially spoken; but you will perhaps find it useful, without loss of time, to direct your attention to these, and even to

make them in some degree vernacular, before you shall attempt other languages, if you shall attempt them at all. You will consider, that it is not merely in preaching to the natives, what you shall have premeditated, that your usefulness will consist: you will find it necessary to converse with them familiarly on every subject which may present itself; to enter into their sentiments, feelings, associations, and prejudices; and to be altogether such as they are, except only in their ignorance, their superstitions and their vices: but this cannot be attained by a knowledge merely of words and phrases suited to a topic, which we ourselves have chosen, but it supposes us to be able to *think*, as it were, in their language, if it be possible for foreigners to attain so nearly to perfection. Every idiom, perhaps, if we accurately examine it, is distinguished as much by the peculiar turn of sentiment to which it is accommodated, as it is by its grammatical structure; and this remark is true, more especially of the oriental tongues, the images and combinations of which have had their origin in habits of life and modes of thinking so widely different from our own. Your other studies will probably be such, as are immediately or collaterally connected with the objects of your Mission. You will endeavour to acquire an intimate acquaintance with the prevailing tenets of Hinduism, with the arguments by which they are defended, and with the reasoning by which they may be refuted. You will cultivate those branches of knowledge which you find to be popular, and likely to recommend you to the natives. You will diligently review the records of the Mission, and the labours of your forerunners, considering well to what causes their success has been chiefly attributable, and to what their failure, and resolving to profit by their experience, whilst you emulate

the bright example of their virtues. Above all, you will make the Sacred Volume your meditation by day and by night; both as it will enable you to establish Divine Truth in the hearts of your hearers, and (which is indispensable to that great end) to preserve it pure and vigorous in your own.

To knowledge and learning you will add discretion. You are doubtless animated with the noblest zeal for the salvation of souls: I would not damp the sacred fire, which is kindled in your bosom by the blessed Spirit; I trust it will be extinguished only with your latest breath. Let your zeal, however, be so regulated, that it fail not of its object: attend to times, and seasons, and opportunities: a degree of jealousy fatal to your views, might be excited by your imprudent interference with an inveterate superstition. But it is not merely in officiousness and temerity, that zeal may err: it appears in a still more reprehensible form, when it has ceased to be ingenuous. Beware, then, of holding out delusive representations to those, who may be disposed to listen to you: avoid every thing which may be construed into a subterfuge or suppression of the truth: inculcate the doctrine of a crucified, as well as of a glorified Redeemer: exhibit the Man of Sorrows in his meekness and lowliness: point out the necessity of an offering for sin; and let your endeavour be less to make a multitude of pretended proselytes, than that they, who shall profess the faith of Christ, shall profess it in truth and sincerity. It is admitted, I think, by all who have preceded you, that your hopes of making genuine converts must rest, in great measure, upon the instruction and education of youth. In this department much has been done to lessen your labour by a distinguished Member of our Society; who has

greatly improved the method, which he brought from Madras, by giving it a more systematic arrangement, and a more extensive application. You will not fail to avail yourself of this powerful aid in conveying the elements of European knowledge, you will insensibly prepare the way to the adoption of our religious tenets; and these you will avowedly and strenuously inculcate, wherever it can be done, without violating your good faith with the parents of the children committed to your care.

Finally, let me remind you, that under the guidance of the Blessed Spirit, you must ultimately rely for your success on those Christian graces, which are the proper fruits of the Spirit: they must live in your life, and breathe in all your actions: humility, patience, kindness, devotion, charity and peace are the virtues of the Christian Apostle: by these you will adorn and recommend the doctrine of God your Saviour. That the Almighty may accord to you these assistances, and whatever else may further the work, to which He hath visibly called you, that He may make you the instrument of good to thousands, and through those, whom you shall instruct, bring tens of thousands from the power of Satan unto Himself, is our most fervent prayer. We shall take a lively interest in all your proceedings: we shall be thankful to God for all your successes: we shall rejoice in your joy. For the present, accept this our cordial greeting and farewell; and may the God of Love and Peace be with you evermore.

The Rev. Mr. Jacobi's Reply.

THE indulgence of this respectable Meeting will, I trust, lend a patient ear to the accent of

a foreigner, who deeply regrets his not being able to speak well, the language of a nation, for which he has the highest esteem. It is a long time since a Meeting of this venerable Society has been held, on an occasion like the present, and I feel a peculiar pleasure in beholding such a number of venerable and respected characters now assembled for the purpose of again sending a Missionary into a field, where labourers indeed are wanting; and it is to be pitied, that it has been hitherto impossible to supply this want more plentifully. The reason of this lies not so much in the interrupted intercourse with the Continent, as in the actual want of proper subjects for such stations.. The pestilence of French principles, unbelief, confusion, and wisdom falsely so called, has also infected the German Universities; and even with the better part of the students, it has such an influence as to make their spirits ill disposed to forsake all earthly pursuits, and to sacrifice every thing for the cause of true Christianity. The Society for Promoting Christian Knowledge, and especially its excellent German agent, the celebrated Dr. Knapp, in Halle, has therefore used the utmost caution in the selection of Missionaries, acting on the principle, that it is better to send none at all, than bad subjects. Owing to the above-mentioned bad principles, and the distressed situation of my unfortunate country, the Missionary spirit has much subsided, so that even on a proclamation of one of the most learned and eminent men to the students of divinity in all German universities, to offer themselves for the East India Mission, not one appeared.

I think myself indeed highly favoured to be the first, after so long a time, who is sent out by this

Venerable Society, whose Missionaries, with Swartz and Gerické at their head, have experienced peculiar blessings of the Lord, in seeing their labours crowned with such abundant success, that it may be said of the Society for Promoting Christian Knowledge, their Missionaries have done more than those of all the other Societies together. And yet this Society is far from coveting the applause of men, but chooses rather to be known hereafter by its fruits, than to be praised by the present generation, for great things yet to be undertaken. There is no doubt but it must be both an honour and a blessing to labour under the protection of such a Society.

I think it now my duty to give some account of my life; together with the motives that induced me to deliver myself, with body and soul, up to the particular work of God.

When a boy of seven years, my father, one of the most learned and pious ministers of the Church of Saxony, telling me something about this country, said, "Behold, God has certainly yet great designs with England, and it is a mighty instrument in His hands to establish His kingdom on earth." He then telling me of the Missions, I felt so deeply touched, that I cried out, "Father, I will one day go to England, from thence to be sent out among the Gentiles." And from that time all my thoughts were filled with this design. Childish as this might appear, my father kept these words in his heart; and when I afterwards had been four years at the college, and the hour of his death approached, he wrote me, that I might tell him, before he died, what my resolution about my future state of life was. I answered, that I

was determined, if it pleased the Lord, to follow, what I thought, my calling to the Mission. I was then sixteen years of age. My father, answering to this, exhorted me to look carefully on the ways of God with me; not to presume to guide my own fate: but as he had no objection to my determination, he wished me the blessing of God to it. Alas! this was his last letter; the last words of which were, "May the Lord finish his work." He soon after died, and thus took my promise, to be a Missionary, with him, before the Heavenly Throne.

When eighteen years of age, I left college for the university at Leipsic, where I studied two years upon my own fortune. Here many temptations assaulted me from all quarters: the allurements of sensual pleasure were easily overcome; but a more formidable enemy, the modern divinity (if I may so term it) had very nigh caused my foot to slip in the path of faith. The lectures of the Professors represented the Bible as a mere human book; in a word, infidelity was recommended and preached from the pulpit designed for the preaching of faith. I had a hard contest: but it pleased God to establish my heart again, and to open my eyes more fully upon the wonders of His Word. I then burnt all my manuscripts of the new method of divinity, and visited these lectures no more: I retired, and gave myself entirely to private study. Another temptation then arose, to make me an apostate from the Lutheran Church; but after having closely examined the doctrines of the party that wanted to make me a proselyte, I thanked God that I had not left my Church; and I am very happy to understand that the Church of England considers the Lutheran Church as a faithful sister. By the particular providence of God, I

became acquainted with the Rev. Dr. Knapp, who invited me, in a letter, to come to him; and to finish my studies in Halle. I accordingly left Leipsic, and Dr. Knapp shewed me the kindness to take me into his own house. This last year in Halle every thing seemed to conspire to deter me from my design to become a Missionary. Many lucrative livings were offered to me in Saxony, Austria, and Russia; my own friends and relations began to urge me to accept such comfortable situations; they represented my intention to go on mission as fantastical, and my reliance on God in this point as a chimera. At last it had the appearance, on account of the present war, as if my hope should never be realized, and my enemies and those that scoffed at me began already to triumph; when all at once, and unexpectedly, I received the call of this blessed Society; and from the very moment I accepted it, till the present, the Lord has been with me in a peculiar manner, in so many respects, that I clearly see it is His good pleasure, and firmly trust in Him that I shall safely arrive at the place of my destination in India.

Before I conclude, I beg the venerable and respected Society kindly to accept my most hearty thanks for the kind reception I have met with, the attention shewn to me, the care which has been taken to make my sojourning here, as well as my passage over the ocean, comfortable. May the Lord reward the Society for all this, by guiding me safely to my destination, by sending down His Spirit upon me, that I may be enabled soon to proclaim the glad tidings of salvation in Christ Jesus unto those that sit in darkness and under the shadow of death, and cause them to bless a Society that thus took pity upon the poor benighted Gentiles. Yea, there are already crowns

of thousands of saints, once Gentiles, prepared for those happy Members of this Society, that have gone asleep in the Lord; and may I be privileged to prepare a crown for those that now send me off and accompany me with their prayers! I promise to prove a faithful servant in the cause of the Mission, to continue instant in praying for the grace of my Lord and Saviour Jesus Christ, to adorn his doctrine, by my whole life and conversation, to endeavour to have always a good conscience both towards God and men. I depart with the prayer, That the Lord may vouchsafe to look down with His pleasure upon this Venerable Society, and to cause the same to remain for ever blessing and for ever blessed!



A Charge delivered to the Rev. John George Philip Sperschneider, by the Rev. Joseph Holden Pott, M.A. Archdeacon of London.

My Reverend Brother,

WHEN I address you at this moment, the deference which I owe to the voice of others must become my plea for that which will be spoken in the name of this SOCIETY, and in compliance with its deliberate injunctions.

Were I left at liberty to follow the suggestions of my own mind, I should now regard you, Reverend Sir, with a silent, but not less earnest feeling of complacency. I should rest contented with a secret wish, that every step which you

shall set forward in the path to which it hath pleased God to incline your heart, may prosper. It would suffice for me to indulge the hope that your future course may answer to that noble zeal by which your views are now directed to a quarter of the globe far distant from the place of your own birth; distant from those shores on which you have so happily set foot, and remote from this assembly in which you now appear. But, if I must not be allowed to contemplate your attendance here this day in silence, and to follow you from this room with a secret prayer for your success, the best use I can make of this occasion, will be to call your notice to such topics as may furnish grounds for our mutual advantage, and may serve for profitable recollection.

It is a mixed scene of gratulation and of farewell in which we are now engaged; for your stay among us is so limited by pressing circumstances, that these alternatives, so interesting in the scenes of human intercourse, are brought near together. It will, therefore, be my aim to offer something which may answer to the word of greeting; and something also which, I trust, you will be willing to take with you as the word of valediction, the counsel and the blessings of sincere and cordial friends.

For the theme of present gratulation, I shall avail myself of some presumptions in your favour, which will not want their weight with those who hear me, and which you may receive without a blush; though I cannot easily forget that a modest temper formed the leading feature in the lines of character which were first transmitted to us, and urged in your behalf, by the venerable Pastors of your Church. I will not dwell, then, upon what has been certified by those who had the care of your early years, and who have testified

their satisfaction with your progress and proficiency in every good attainment. I will take a topic which may be less uneasy to you, but in which also your peculiar interest will be as readily discerned.

I have, then, to observe, that nearly a century of years have been numbered, since this SOCIETY has made the publication of the great truths of Christianity in the Eastern world, with the conversion of the heathen, one great object of its anxious and assiduous regard: and, in order to promote this purpose, it has received into its connexion a succession of zealous and good men, from among the members of that branch of the reformed Church to which you belong, and from which you have received the sacred pledge of your commission. These pious, faithful ministers of Christ, have well answered our best expectations, so far as their own personal good conduct, and their exemplary services have satisfied the claims of duty, and fulfilled their own engagement. Their uniform attention to the single object of their calling; their simplicity of heart; their prudence, and, in some remarkable and distinguished instances, which stand graced with such names as those of Fabricius, Swartz, and Gerické, their exalted piety, and inflexible integrity of soul, have entitled them not only to the grateful approbation of this SOCIETY, but to the esteem and confidence of the British Government in India, whose favourable suffrage has not been wanting to them, and whose kindness has been manifested on all fit occasions. Even the jealous gates of hostile fortresses were opened to those messengers of peace. Their word was the passport which secured admission and good faith. Their heads were sacred; and their characters became the bond of confidence and of uniform

reliance, where no other tie subsisted. You see, Reverend Sir, that you do not come a stranger to us, since you follow in that train.

Our last greeting, and our last word of farewell also, from this circle, are fresh still in our memories; for indeed they are impressed upon our recollection by the pungent sense of keen and durable regret. The mild and sensible Jacobi, the sincerity of his purpose, the cheerful animated zeal which he displayed, excited such a various interest in the minds of all those who conversed with him, and who witnessed the preliminary steps which became the earnest of his future course; that we are still left, for the sake of others, to deplore the loss we have sustained. That regret indeed is tempered by the never-failing consolation which reminds us, that any day of service which is well employed, is long enough for the glad returns of endless recompence. The grief which refers itself to the sovereign will of Providence, is subject at all times to such wise reserves of Christian confidence. Behold, then, the fruit of such a qualified and prudent temper of the soul, which can couple hope with sorrow! Behold another scion from the same stock! The cheering promise is renewed to us; and the word of gratulation once more finds its place.

But having turned for a moment to past labours, it must be owned, that when we regard the boundless population to which those good endeavours were directed; we cannot but indulge a sigh, and look with heaviness of spirit upon the small increase which has been added, even by their pains, to the Christian flock. Alas! the obstacles are many, and as full of difficulty as they are abundant. In a land where superstition and idolatry are linked with insuperable prejudice,

and bound by chains of adamant upon the hearts of men; a land where all things are tied to the strict and never-changing rule of rigorous casts; determined by fantastic notions both of honour and disgrace, notions which are stronger in the minds of those who harbour them than the love of life itself, it is hard to win a passage to the understanding, and still more hard to wean the heart from its attachments. Where none are very busy, and where the wants of life are easily supplied, you may have many hearers for a little moment, but though you gain the leisure and attention of a listening ear, yet the choice is sealed, and pleas which cannot be resisted on the ground of argument or reason, may receive a ready answer on the score of fixed and unalterable usage. The stern laws of the Brahmin and the Prince, alike despotic, and alike inflexibly devoted to one form of things, and that the worst that can be, will be opposed to every just persuasion. If you urge them with their gross and unworthy misconceptions of the nature and the will of God, or the monstrous follies of their fabulous theology; they will turn it off with a sly civility perhaps, or with a popular and careless proverb. You may be told that "heaven is a wide place, and has a thousand gates:" and that their religion is one by which they hope to enter. Thus, together with their fixed persuasions, they have their sceptical conceits. By such evasions they can dismiss the merits of the case from all consideration, and encourage men to think that the vilest superstition may serve to every salutary purpose, and be accepted in the sight of God as well as truth and righteousness. To this detestable opinion, too shallow for the name of sophistry, there are not wanting some consenting voices among those possessing better

privileges; among those who must add ingratitude to folly, when they venture to maintain such sentiments. If such opinions however do find abettors among men who enjoy the light of truth, and who should prize it at its real worth, can we wonder that the faith which they profess should make but little progress beyond the limits of their own land?

But, my Reverend Brother, in addition to that noble zeal which presents a favourable omen on your part, there are some hopeful indications which the present time affords, and which I may be allowed to touch; regarding them with joyous expectations for your sake and the Gospel's.

The settled interests of the British Government must operate favourably for your purpose in a country where, though it be true that customs and opinions never change, yet no other thing could continue safe or quiet from the gusts of sweeping conquests, or the ravages of sudden inroads and invasions. Before those blasts, commerce fled, and agriculture drooped in hopeless indolence, or pined in anxious apprehension. It was but to rear that which another's arm should gather; to sow, for the sword to reap; to cherish, what the grinding impost and perfidious levy would absorb. The British power, we know too well, has its military struggles in the same land, its frequent warfare, which cannot be too heavily deplored, or too fearfully and strictly guarded from sinister motives, from insidious colours and pretences, or clandestine policies: but where the British arms prevail, whatever be the quarrel, there is at least the prospect of a settled form of things to follow. Wave does not succeed to wave, until nothing can remain but the broken wreck, the pebble, and the

sand. Accordingly the best interests of the mind will be apt to grow amidst the growth of peace, and to flourish where a settled order is established. There may be some hope of attention, where men can reason and reflect, without a daily flight from menaced evils, or a ceaseless conflict with oppression which endangers life and substance.

I have the happiness to remind you likewise, as another welcome topic of encouragement and gratulation, that the British Church with which you will now be connected, has its pastoral Head in that land which opens a new sphere for your exertions. From the wise and exemplary Prelate who presides there, with so much advantage to the common hope and expectations of his country, you will experience at all times the sure word of counsel; you will find the ready arm of succour and support.

We have to contemplate also, with delight, the progress which is making with wide and extensive influences, in the good work of early education. That tide flows back like the life-blood to the heart, returning to that very source from which the best methods of instruction for the many, were derived. That widely circulating blessing furnishes a ground of good hope, and presents a theme of lively gratulation which meets you at your entrance on your charge.

There is a large class of persons more particularly, who have strong claims for such succours; strong claims for commiseration; persons who are open to religious cultivation in a more especial manner, because they are not tied to the fatal privileges of superior casts. Alas! they have no privilege but the protection of the civil government, which, however well disposed to every object of its care, cannot wholly remedy

the disadvantages under which they labour. You will contribute your aid to enable this numerous band of claimants for the pity and regard of charitable minds, to redeem the blemishes of adverse circumstances, by a nobler elevation to the ranks of spiritual honour and the fellowship of Christ's disciples.

But the chief topic of good expectation upon which I have to congratulate both you, my Reverend Brother, and those also in whose name I now address you, arises from the happy dispositions, with relation to this branch of our common hope, which prevail at this hour in this land. The wish which is cherished for enlarging the boon of safety and protection to those who are now sheltered from the pillage, and secured from the oppressions of capricious power; the laudable desire, inseparable surely from the Christian bosom, of adding more abundant blessings to the grant of civil freedom, founded, as in every righteous government it must be, upon acknowledged, universal claims, and on mutual duties from which no human being is exempt, this generous ardour breathes among us: and with that gale every prosperous effort, every healing ministry for the best improvement of our fellow-creatures, may be wafted.

An equal, uncorrupt administration of the course of law and justice, which forms the peculiar glory of our own realm, is transferred already to the courts of its dependencies. Is it asked then how benefits so precious which guard the rights of personal security, of property, and conscience, can be further amplified, augmented, and enlarged? Can they put this question who know what the life of man is at the best in this world, and who should know what his hope may be in a better scene? The enlargement then, of

the benefits of civil freedom, must consist in the cultivation and encouragement of moral and religious principles, without which there can be no adequate improvement in the human character, and therefore no successful operation of external laws; without which the sum of every reasonable satisfaction in the heart of man must be wanting; and without which there can be no intelligible apprehension of a future state, no just presumptions, and no hopeful earnest of that happiness to which the soul of man aspires as the fountain leaps up to its springs, and points in its utmost elevation to the level of its native current.

Without doubt the work of moral culture will advance in no light measure where the salutary ends of civil government shall be maintained. But indeed there is a debt to truth; a debt which they who love the truth can never overlook. There is a public service to be rendered, which truth only, that truth which has God for its author and its object, can supply. The best improvement and the noblest exaltation of the moral character of man, can only be made good by just conceptions of the moral attributes of God. Behold, then, the perpetual ground of every truth by which the choice of man can be directed! It is here, that the work of sound instruction must begin. His own name; his own excellence; his own perfections, form the ground of every treaty which God opens with the reasonable creature; the ground of every argument and evidence which he proposes for their notice, and of every truth which he reveals for their acceptance. Where this first principle of truth and knowledge shall be vindicated and established, the monstrous errors of idolatry and superstition (the two-fold bane of all improvement in the life of man) must be supplanted. The

field will then be opened to communicate the knowledge of God's gracious will, and to teach men what his counsels and provisions have been for the succour and salvation of a fallen race ; for reconciliation after trespass ; for the restitution and recovery of a lost integrity, and for the glad inheritance of future and eternal glory.

Do but consider for a moment, with reference to that first requisite to the hope of man, his reconciliation before God, how gross and deplorable the state of doubt and ignorance had been, and must continue still to be in heathen countries. Regard those doubts : and that distressful ignorance as they are manifested in the miserable victim to fantastic penances in those regions to which your views are now directed. Observe the desperate resolve, the cold, deliberate, yet frantic purpose of the self-devoted zealot, who wades from the margin to the stream, and waits the fluxes of the Ganges, till the tide ascends, when the flood is poured into his lips, and death pays the voluntary tribute of unequal, insufficient, uncalled, unhallowed expiation. Regard, if you think fit, the self-same doubts, the same distressful ignorance, as they once existed in the noble mind of Socrates, who trimmed the lamp of reason with a steady hand, and traced the light of nature to its sources ; the scourge of sophisters, the glory and the scandal of a curious, fickle, and ungrateful people. Hear him declare distinctly, that if the knowledge which was sought by men, respected their chief exigency ; if they were prompted to explore the means of reconciliation and acceptance before God, they who made such enquiries at his mouth, must wait until one should arrive who could declare the will of God : one, who as we well know, could both declare the will of God and prove it by convincing tokens,

and seal it by his blood. If that flood of cleansing and atonement, rose also, even to the lips of men, it was to pour into them the balm of life. If that fountain too ascended to its source, that source was no other than the springs of truth, the sovereign attributes of God, the harmony of whose adorable perfections was so plainly vindicated in its flow.

In order likewise to the encrease and enlargement of the benefits which should be derived upon an heathen population, by their intercourse with an happier and a more enlightened people, there will on your part be the care to couple the best rules of practical improvement with the principles of faith. You will have to testify, that this is the will of God, even the cleansing of the heart from evil purposes and faulty habits, and the care to cherish in it, through this term of trial, every good and profitable disposition, every generous quality, every noble elevation. The votaries of a wild degrading superstition must be taught that such is the will of God, and not the rigours or the phrenzies of fantastic methods of religion. How plain is it, that uncouth and horrid schemes of discipline, produce one uniform effect, in full contradiction to the great end of revealed truth as it is designed for all. Thus they never fail to sever the professors of such narrow rules, from those who may perhaps admire their zeal and gaze at their strange performances, but who have no heart, and no rational or fit inducement to incline them to adopt the pattern.

Thus it happens, in all ages and all countries, and alas! under better dispensations of the light of truth, that where extravagant pretensions and exaggerated schemes of life, which promote no one end of moral duty, or of real purity of heart,

are permitted to supply the place of sober maxims, and are prized above them, they serve only to divide men into distinct and unconnected bands, which reap no profit from each other. Thus do men stand divided, wherever the religious character is marked with superstitious tinctures. The bewildered zealot, the fanatic of all times or places, forms his circle, and they who extol his zeal, as well as they who despise and deride it, pursue their own licentious course. The path of rational improvement, the way of truth and righteousness lies between them, and is overlooked. I have touched this point particularly, because you will find enough of such fantastic rigours in the eastern world, the fruit of vulgar superstition; and you may encounter, perhaps, extravagances of our own growth, which will offer no fit remedies for such abuses of the name and purpose of religion. You will find too, in that land, as in this, that such excesses are contrasted by the opposite extremes of loose and careless conduct, whilst, again, the middle course is equally forsaken.

I would fain indulge a better hope in these respects; and I would ground it on the good sense and the sound principles of the Christian character and calling, as they are professed in that Church to whose friendly countenance you come recommended. Certain it is, and it forms an important and encouraging consideration for our joint attention, that a form of faith, and a scheme of discipline, such as that which now claims your affectionate regard, a communion which, beyond all others, has made the least use of violence of any kind, in order to those ends which you have in view, a communion animated by a better spirit, and grateful for its own release from the lash of persecution, or the impulses of

force, will bid the fairest to effect that which can never be effected but by means which God will bless. It is from that temperate and prudent course, without which the Christian pattern will not prove attractive, or deserve to be so, that we must seek an answer to the fears and cavils which have been urged so frequently against the good work to which your hand is set.

Having dwelt awhile upon these points of hopeful expectation, there was the promise of a word of counsel, such as might attend the parting good wish which will accompany your course, and will cleave to you when the land of countrymen and friends shall recede and dwindle from the vessel, and when the world of waters and the foreign coast extend before you.

The ground indeed of every reasonable, every salutary counsel, has been laid already, for the leading principles of truth and duty have been touched; they are the treasures and the freight you have to carry; the stores of spiritual wisdom, which have God and his favour for the sum of their intrinsic value and unspeakable importance. Is it asked of what the lesson should consist which is to be offered to those who are wedded to a thousand misconceptions? The answer is not hard. If there be any spark of reason left in human bosoms, any ray which the fogs of superstition and the deep night of idolatry have not quenched, the phantoms of deluded minds must give place where the noble image of God's everlasting attributes shall be vindicated and displayed. Surely, in whatever measure or degree we can form conceptions of things good or holy, wise and excellent, in the breast of man, the same things raised in excellence and exalted in perfection, will naturally lead the notice and conduct the thoughts to God. He provokes us to

this argument in all his reasonings with the sons of men. He gives them this substantial ground upon which to build conclusions that can never be subverted. Thus, when he calls himself a Father; who knows not what a Father's love is? When he calls himself a Ruler and a Judge; who knows not that integrity and justice must be the measure of his sway? When he speaks of mercy; who, that consults his own needs, can want to be informed what that is also? Thus we are not beckoned to the clouds, nor sent into the deep, for God is ever near us, if we will consult our own hearts, and consider what remains there are of any good thing in them, and what notions can be formed by us of what is good from all we see, from all we know, and feel, and understand. Establish well these leading principles, and you will scatter the first obstacles which would obstruct the knowledge of that saving word which God hath spoken.

And what then are the proofs that God hath spoken? That is the next enquiry which you will encounter. Simplicity is the character of truth, even as it is the perfect definition of the God of truth; and they are simple propositions, simple facts, and simple proofs arising from them, which constitute the grounds of faith in that word which God hath spoken.

And what then are the facts? The history of man; the history of man's redemption; the uniform experience of mankind; the nature of our whole condition in the world.

Yes; but the Eastern worshipper has his histories of this world, and of man. And what are they? Let them be compared with those which we produce. It will soon appear what is consistent, credible, and sober, and what is self-repugnant and ridiculous, without a shade of any

yet remaining proof for its support. Compare those dreams of childish folly, the senseless visions of distempered fancies and deluded minds, compare them with the simple narrative of the Sacred Writings. Compare them with the plain and interesting annals of the patriarchal ages; with the signal monuments of Providence in all the earth, and in the very lives and persons of distinguished men; compare them with that clear and connected view which the Scriptures furnish of man's first creation; of his primæval state; of his fall, and subsequent condition; of his increase on the earth; of the care of God toward him, in selecting those plants which should preserve the worship and transmit the knowledge of the Lord. Compare the eastern legend and its monstrous fictions, with the long train of prophetic warnings, delivered with large intervals of time, from age to age, and clearly and distinctly brought to pass.

You will point next to the signal works by which those declarations were attested. If those works be not now visible, and the record of them not familiar to the stranger, yet the proofs of them, which exist at this day, shall suffice to stamp their credit. The tokens of such public demonstrations of the will and counsels of the Lord, subsist still: they speak still in the fortunes of whole states and empires; empires bordering upon those which you will visit. What man is there in all the East to whom the fame of Abraham, the father of the faithful, has not reached; or who has not seen some of his posterity, bearing every badge of their descent from him, except his faith?

Will the challenge then be, from those who do not want acuteness to enquire: will the plea be, "these are your written testimonies, but who

shall vouch for their integrity?" The world itself, and all that has been transacted in it, shall speak in confirmation of those testimonies. The suffrage of all history, profane as well as sacred, shall yield its consenting voice to those authentic documents. The stubborn and determined enemies to the truth itself shall stand forward for the vouchers. You meet them every where; in the East and in the West. Let the considerate heathen ask the Jewish exiles, if those sacred oracles to which we point, have not been for ages in their custody. Let him ask, if they have kept them carefully. It is a plain proof that they have, since the witness bears so heavily upon themselves. Let him ask if those records are the same still that they were before and after the dispersion of their tribes. Let him ask if we have changed one testimony for our own ends; if the books still extant speak the same things, deliver the same doctrines, relate the same facts, and inculcate the same precepts, now as heretofore. The answer is inevitable, and the conclusion gathered from the lips of friend and foe, is no less certain and convincing.

Look yet more closely to the books themselves, and do not hesitate to bring their whole contents to that standard which was first established; to God and his perfections. Do they speak things worthy of him? Do they foretel things to come, which was the challenge of the Lord to those of old time, who endeavoured to deceive his people; the challenge to that people when they inclined to such deceits? Are such proofs suited to their ends? Can any man devise, or indeed imagine any better?

Regard once more the signal works, above the power of human agency or ordinary means, by which the same word is as suitably attested. But

the eastern worshipper has his wonders too ; his works of miracle, recorded and believed ; things far more strange and more prodigious than those which we allege. He has so. Let him display the legend. If the challenge be, as it should be, the challenge of comparison, let it be considered of what kind those wonders were, and for what ends they were wrought.

The miracles to which God makes his appeal, were wrought for purposes entirely worthy of him ; for solemn purposes of justice or of mercy ; they were wrought, with public demonstrations, to recall men from idolatries and errors, from crimes and misdeeds ; to fix them in the knowledge and the service of the Lord ; they tended always to good ends ; they were often marked with incidental circumstances of lesser benefit and present kindness ; they were such as none could contradict, but those who destroyed their own malignant plea, even by their own desperate assertions. Thus they put an evil agent for the worker of all benefits and blessings, and made Satan the subverter of all moral mischief in the world.

If I have touched these things too rapidly, it is because the time forbids a larger compass of discourse. But you see, Sir, the pile rests on sure foundations ; simple in its basis, and no less simple in its structure.

I have detained you, I begin to fear, too long, but I cannot resist the wish I have to touch for your encouragement what remains yet of chief moment in our common faith.

Having laid these grounds of truth and evidence by which the word of God is measured and attested, how readily will you bring the means of reconciliation which you have to offer, and the precepts and the lessons which you have to teach,

to a test as certain and convincing. Are they such as answer to the sovereign excellence of the Moral Rule? Are they such as are adapted most expressly to the needs of man? Are they such as conduce most to his best improvement: not romantic bitter trials for the self-devoted; not beds of spikes or antic feats of penance; not portentous pilgrimages measured by a man's own length in painful revolutions of the body; not fixed stations between earth and skies, which convert men into living statues, exposed to all the tortures of the mid-day sun, and all the chill of nightly dews; a living death, compared with which the peace and silence of the grave are objects of the highest envy and supreme desire. Are the precepts you would lead men to accept, such as offer remedies to every faulty passion and disordered appetite; not by destructive means and idle scruples, but by correcting what is faulty and inordinate, and by planting better inclinations in the heart? Above all, do these things accompany a welcome treaty of redemption; that work of God's consummate counsels, which supplies a certain ground of access to a state of favour and acceptance before him: are they connected with advantages which are established in the person and prerogative of one who had the power to lay down and the power to take up life for others, power to ransom and redeem, power to reign and rule in a new kingdom which is not limited to time, place, or nation; power to be an universal head and source of reparation and renewal to those who stand united to him, those whose nature he assumed, and on whose part he appears before the throne of grace, a righteous and effectual intercessor? Do the same testimonies lead us also to the needful succours which are furnished for those who must fulfil their own

appointed service before they can receive the recompence which is won for them, the great prize of another's victory? do they lead the weak and humble, to God's holy Spirit, to the promised Comforter and perpetual Guide?

With these grounds of redemption, and these rules of faith and duty laid for our return to God, shall we, my Reverend Brother, take their counsel to be good, who would persuade us to leave man to himself, to be the slave of vicious appetites, or the dupe of manifold delusions; without authority to lead, or the sanction of authority in others to incline him to be led; most ignorant where he has most need to be instructed, and wise only to perceive his own defects, which was the sum of real wisdom in the heathen world.

But if the points which I have touched, my Reverend Brother, are familiar to you, as no doubt they are, and therefore do not answer to the promised word of counsel, let that word now be added. The counsel I would give is this; let not the disputable tenets which divide the hearts of men in the Christian world, things which stand apart from the sure foundations of our common faith, let not these things be carried with you: leave them where perhaps they have done the most harm they can do. It is surely no unreasonable word of counsel, that they who have wrangled so long for disputed things with no good success, would keep them from the ears of others whose interest it is to learn only what is necessary to be known and needful to be practised.

And now my Reverend Brother, I have but to commend you to the blessing of Him who can turn aside the arrow that flieth by day, and avert the pestilence that walketh in darkness. May his gracious favour keep you. May the happy sense of that reward which is laid up with him,

support you in the sharpest day of trial. May his mercies give a good result to every hopeful expectation which we share with you with no common measure of solicitude, and to which your own best wishes have been raised.

You have made a noble choice, with the sacrifice no doubt, of many an interest which have their value. But the things which you will leave, are passing daily from the tenants of the day; and the things you seek, will abide with you when you shall be called from these sublunary scenes.

Although it may be your's to sow, and another's joy to see the stalk rise, and the ear swell; yet when the days of harvest shall arrive, your portion shall not be wanting in the plentiful division.

If the heart droop, or the spirits fail in any moment, call to mind what God spake in past ages: and what are ages in his sight, but the ripening seasons of his counsels? Let this be the ground of consolation and of trust, "my word shall not return unto me void; but it shall accomplish that which I please; and it shall prosper in the thing whereto I sent it."

Reply of the Rev. Mr. Sperschneider.

WITH great emotion I stand before you, Reverend and Venerable Sir, and before this honourable Assembly, and can scarcely express by words, what I feel so deeply and strongly in my heart. This moment is too important, I am too much interested in it, and in its consequences, to be able to do what it demands from me. Being now on the point of quitting Europe, and to remove to a distant clime, whither the sacred office, to which I have devoted my life, calls me, I ought, in taking leave of you, Reverend and Venerable Sir, and of this honourable Society, to which I am

so happy to belong, to give thanks to you for the proofs of kindness, with which you received me on my arrival in England; I ought to thank you for the marks of bounty and love, which you have so abundantly bestowed upon me during my short stay here; I ought to return thanks to you for the distinguished proof of confidence, of which you have thought me worthy by assigning to me a station, the claims of which are so great, the duties of which are so sacred. But what utterance shall I give to my grateful feelings, in a language, which I as yet so imperfectly understand, since I should even in my native tongue be unable to do justice to my heart? Certainly I should be incapable to free myself from the painful feeling of embarrassment, I should never be permitted to hope to pay a small part of what I owe to you, if I were obliged to think, that all these honourable proofs of your kindness and love were bestowed upon me for my own sake; but especially the lively sense of my own weakness would excite in me the distressing apprehension, that I should entirely disappoint the just expectations you entertain of me and my services, if I could for one moment suppose, that in committing to me such a charge, you had relied upon my own capacity. No, I am fully convinced, and find myself extremely comforted by it, that you have still other and higher motives of benevolence towards me, that you have better and stronger arguments, whereupon your confidence in me is founded. It is your high interest in the important and sacred cause, the furtherance of which has been the object of the assiduous labours of your venerable Society for more than a century, which has induced you to confer on me so high a degree of your affection without any regard to my unworthiness; and it is your confident hope of the mer-

ciful assistance of Him, whose honour and the spreading of whose kingdom you endeavour to promote among "people that sit in darkness and in the shadow of death," it is your hope of the mighty help and blessing of our Lord, from whom all blessings flow, which determines you, to entrust to me, a weak, though willing instrument, this most important office. Therefore I am without any fear and anxiety, even under the liveliest consciousness of my feeble powers; He, whose cause and honour you intend to advance, will reward you, where I cannot, and He, "that is able to do exceeding abundantly above all that we ask or think," can through me and in me justify your confidence, and I trust that he will do it according to his unspeakable goodness for his name's sake, if it accords with the decree of his adorable wisdom.

As for myself, I confess before you, Reverend Sir, and before Him, "who trieth the hearts and reins," that I am deeply penetrated with the sense of the high importance of this charge, and of the great and manifold difficulties, with which a true and faithful administration of it will be unavoidably accompanied, as much as I am sensible of the insufficiency of my own ability for performing all that it justly claims from me; and for this reason I should never have ventured, to take it upon me, and to join, in this part of our blessed Saviour's vineyard, that venerable band of labourers, whom you, Reverend Sir, have just now presented to my view, men so worthy of being imitated, if the grounds of my hope of success had been confined to the narrow limits of my own gifts and knowledge. However, since it was the Lord, who furnished me the will, who strengthened amidst the enjoyments of the conveniences and comforts of life my resolution, willingly to

yield up all, which was dear to my heart, my native land, home, friends, relations, parents, prospects, in order to do something for his glory, and for the welfare of poor brethren in a distant country, —since it was the Lord, who hitherto succoured my desire, for more than two years past the warmest of my heart, by directing a suitable concurrence of circumstances: He also, I confidently trust, will grant, according to his infinite grace, the accomplishment. With Him, with a constant reliance on his most powerful aid and assistance I ventured to enter his sacred and blessed service, by His help I hope to succeed in it with joy and to prosper. And thus I go with a firm and cheerful heart, whither the Almighty Head of the Church has called me, well convinced, that he asks nothing from his servant but true faith, love, and filial trust. My heart bears me witness, that it was only the love for Him, who loved me first, and for those, who are not yet convinced of “the true and faithful saying, that Christ Jesus came into the world to save sinners,” which prevailed upon me to take this resolution.

And therefore I shall spare no pains in satisfying my most sincere desire, to offer to unhappy slaves of superstition and dangerous error, the blissful freedom of the Gospel, and the glad tidings of everlasting redemption, which has been obtained by the Son of God for all mankind; I shall endeavour, as much as I am able, to make them sensible of their distressed condition, that they, “turning from darkness to light, and from the power of Satan unto God, may enter the covenant of grace, in order to receive forgiveness of sins and inheritance among them which are sanctified by faith.” My duties, however, are still strange to me, with regard to their particular

objects, and, for that reason, that kind and judicious advice, Reverend Sir, which you have afforded to me, by a view of the grounds of our religion, as they must be put to heathens, contrasting them with their opinions, was most acceptable to me; and, as I flatter myself with the hope, that I shall also in future not fail to be supported by the counsels of those, whose talents and experience render their advice so valuable, I trust that I shall soon be initiated in the various duties and employments of my office.

As for the great and important advantages, which, as you, Reverend Sir, have reminded me, the present settlement of the British government, the establishment of a Church under a pious and learned Bishop, and the progress of education in India, offers to me, I deeply feel, that by all these circumstances, my prospects are very much brightened; I find many of those difficulties removed, with which my predecessors have had to struggle; I can gather with joy, where they have been obliged to sow with trouble and tears; and, what I esteem as far the highest privilege of my condition, in comparison with that of former Missionaries, I am permitted to confide in the particular assistance and advice of a man, who, as the head of the Church in the East Indies, has so great an influence upon the cause of Christianity, and who is so strongly alive to every effort for spreading the divine truth in that part of the world. I know also, that by all these advantages my obligations and responsibility are increased in a high degree; and I ought therefore, so much more to claim your indulgence, and to request you not to measure my good-will and zeal by the immediate results of my labours. Very far, however, from being discouraged or intimidated by these additional calls upon my

zeal and watchfulness, I shrink from no exertion or sacrifice, which may be required in the faithful discharge of my duty. And now, may the Lord, our most gracious God, be pleased to accomplish all your good wishes for me; may he please to grant to me a longer career of earthly usefulness than he did to my dear predecessor, the late excellent Jacobi; may it please him to crown my upright and faithful endeavours with his best blessings; and never to take from me his love, and grace. With a heart deeply moved, I now take leave of you, Reverend and Venerable Sir, and of this Honourable Society; I shall never forget how much I am indebted to you, and how strongly I am tied to the cause of the Word of God. Continue to afford me, even in that distant country, your valuable benevolence, your prayers, and your constant support. May the Lord take you, and all the Members of this Society, under his gracious care and protection; may he bless all your Christian endeavours for the welfare of many of our brethren, near and far, and for the honour of his most sacred name.



A Charge delivered to the Rev. Laurence Peter Haubroe, and the Rev. David Rosen. By the Rev. Christopher Wordsworth, D.D. Rector of Lambeth.

My Reverend Brethren,

WHEN the first Protestant Bishop in India, in his first progress round his vast Diocese, approached the South of the Peninsula, (I am speaking of recent circumstances, and of one whose

name is deservedly held dear in this Assembly), he visited the Missionary Stations of this Society; and having been accompanied in that part of his route by our excellent Kolhoff, whom the Bishop designates by the high appellation of "another Swartz," when the time came that they should separate, the Missionary, as the Bishop describes it, "pronounced over me a prayer for my future welfare. Looking at his labours, I could not but feel that the less was blessed of the greater!"

In the outset of what I may have to offer to you, my Reverend Brethren, I trust I may be indulged in this allusion to the above interesting scene, as participating in more points of relation than one with the solemn circumstances of our present meeting; especially, I am desirous of laying claim to it, in my own behalf, as being peculiarly expressive of the feelings, with which *individually* I am penetrated, when I regard you, my Reverend Brethren, in connection with the occasion and the purposes which bring you amongst us this day. In contemplating this your high undertaking, and solemn act of holy dedication, I feel that the only fitting tribute from me would be one of *silent* respect and veneration. Nor is that all. I could not but be further sensible that, in truth, the relative situation in which we now are made to stand with respect to each other, must be considered as altogether reversed; and that you and I had interchanged places. For, though you yourselves were silent, I could not but take to myself the more powerful language of your actions, as an appeal of solemn admonition; a charge and testimony, for exhortation, for reproof, for instruction in righteousness. I am persuaded that my Reverend Brethren around me participate in the like sentiments; and you may be assured therefore, that for your works' sake you are regarded

amongst us with emotions of peculiar respect and esteem.

But it is among the requisitions of the present moment, that *individual* impressions be kept within strict bounds. That, therefore, from which I should shrink in one view, becomes now matter of obligation and duty. A dispensation is laid upon me. I have to speak to you not in my own name, but in behalf of this venerable Society; rather, in His name, Who is our common Master. You might well bear with me, therefore, if the word were that of counsel, and even of warning. But this particular ground having been largely occupied on a late auspicious occasion, it would be presumption in me to retrace it; and I should deem myself guilty of an unpardonable neglect, if I were not much rather to refer you to that Address *, where you will find words of counsel and guidance, at once wise and beautiful, thoughtful and affectionate, animated and profound. The topic, therefore, to which I shall rather chuse principally to lead you, and those whom this solemnity has assembled around us, will be the consideration of our common duty of prosecuting the Missionary cause with vigour; and with renewed vigour and re-animated hopes in consequence of certain favourable appearances of the times, and important fresh opportunities and means, long wanted, but which by a gracious Providence are now put into our hands.—Still, the argument at which I aim is not one of personal strife and controversy, which would ill harmonize with the solemnity of the occasion; and with what is due both to you, and to those in

* See the Charge of the Rev. Archdeacon Pott, delivered July 9th, 1818, on the departure of the Rev. J. P. G. Sperschnider.

whose name I speak. For, while you have given the best pledge possible, in forsaking your country and your friends for the sake of the Gospel, that to you the die is cast; you have counted the cost; you have put your hand to the plough; and that there is no looking back for you; so to us likewise it is too late a day to be contentious on the side of principles, upon which we have acted for more than a hundred years. But as it is your duty, and ours, to be ready always to give a reason of the faith that is in us, and that in the same temper which the Apostle prescribes*, of meekness and fear; so is it also special matter of our rejoicing, if therein we can comfort and edify one another; can stir up our own minds by way of remembrance; and matter of a yet more heart-felt joy, if haply our voice, our voice of exhortation or admonition, might reach any of those hearts which most it does concern; that so they may come in and help us; and a temple be reared unto the Lord by many hands in desolate places.

The argument of *duty* will not, I think, need to detain us long. "God," in the language of the great Apostle of the Gentiles, "hath made of one blood all nations of men for to dwell on all the face of the earth †." He hath connected us together by the bands of one common nature, similar wants, the like affections and desires. And as it is the law of our being to need one another's aid, so has He widely diffused, and bestowed in sundry degrees and manners, the power and ability to help one another. The moral nature which He has given us, the conscious delight with which He has accompanied the performance of beneficent actions; the tendency which such a course of life has to promote our own happiness in this world;

* 1 Pet. iii. 15.

† Acts xvii. 26.

to fall back, as it were, in dews and showers of bounty on our own heads; much more, the precepts of holy Scripture; the eternal weight of glory with which the unerring word of promise has assured us, that God will reward and crown His own gifts in His servants; all these are so many indications of the Divine will, and our duty, that as we have opportunity we do good unto all men. It is plain, I say, that he, who according to his ability, seeks most “to do good and to communicate,” is so far what man most ought to be; is so far the happiest man; is so far the best man, and the best Christian! While the unprofitable servant, we equally know, must be cast into outer darkness. Our duty, therefore, is to help one another’s infirmities; to see that our abundance be a supply to their wants; that the earth may be full of the goodness of the Lord; that their abundance again may become a supply for our wants; that, so far as may be, there may be equality*.

Our reasoning, it is evident, applies alike to the gifts of nature, and of grace; or such difference as there is, will be found to be in favour of the latter: as well because they are more valuable gifts, for “the things which are not seen are eternal,”—as also because being out of the reach of men’s natural faculties to attain unto, they fall especially under that gracious consideration, in which Our Blessed Saviour Himself has placed them, “freely ye have received; freely give †.” An especial duty therefore lies upon us to impart of our spiritual treasures to them that are in need. And in this view, Reverend Brethren, we have no small joy to be the instruments in the hand of Divine Providence in calling forth, and giving exercise to your Christian and charitable zeal.

* 2 Cor. viii. 14.

† Matt. x. 8.

This, I say, would be the case, such would be our duty, and our rejoicing, even if there were no precept in holy Scripture prescribing the obligation, and no special considerations presented there, peculiarly appertaining to this division of the labours of love. But we all know that this is quite otherwise. "Go ye, and preach the Gospel to every creature. Go ye, and teach all nations, baptizing them." These were the commands of our King, when by the hands of his ministers He was laying the foundation stones on which He would erect an universal dominion. Such also is the import of the proclamation of the Heavenly Father, "I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth *;" words appealed to by inspired Apostles as a warrant and command to preach the Gospel to the Heathen. Such also is the import of the voice of all the Prophets: and, if, passing from earth to heaven, we penetrate under the guidance of another Apostle within the veil, what do our eyes behold there, but "a great multitude which no man can number, of all nations, and kindreds, and people, and tongues, standing before the throne, crying with a loud voice, Salvation unto our God and unto the Lamb †?" And yet, "How shall they call," as the Apostle has argued, "on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things ‡."

* Acts xiii. 17.

† Rev. vii. 9.

Rom. x. 14.

Therefore, from these considerations and the like, the obligation has long been recognized of endeavouring to communicate the knowledge of Christianity, among the Pagan and Mahomedan nations of the Eastern hemisphere. Your own country possesses the honourable distinction of having been among the first of Protestant nations to lead the way in this career. Early in the last century*, the King of Denmark established a mission at Tranquebar: and not long after† (probably in intimation of our English Society for the Propagation of the Gospel in Foreign Parts,) he instituted a College or Corporation to superintend the concerns of that Mission, and to procure from time to time a supply of fit and able men to carry on the pious work. The design in both its parts obtained the early approbation, and zealous support of *this* Society: and from that time to the present we have never ceased to co-operate with, and to render important services to the Danish Mission. Not many years after, we followed their example still more effectually by setting on foot distinct Establishments of our own: and the fruits of these several operations, taken collectively, have no doubt, notwithstanding many discouraging circumstances, been considerable: they have been such, I think, as to hold out, to any thing like adequate efforts, great promise of eventual success.

This at least is certain, that the *results*, so far as they have gone, have been highly beneficial: and the contemplation of them, as of a light shining in a dark place, is in no common degree soothing and consolatory to humanity. "Here," says one traveller, speaking of the district of Tanjore, "the Christian virtues are found in ex-

* A.D. 1705.

† A.D. 1715.

ercise by the feeble-minded Hindoo, in a vigour and purity which will surprise those who have never known the native character but under the greatest disadvantages, as in Bengal. It certainly surprised myself: and when I reflected on the moral conduct, upright dealing, decent dress, and decorous manners of the native Christians of Tanjore, I found in my breast a new evidence of the peculiar excellence and benign influence of the Christian faith*." The same venerable authority, which I referred to at the commencement, and who says, of the Religion of the Country, "that it is more shocking than I had conceived, and that it is worth while to visit idolatrous nations in order to know and to feel the real value of Christianity," speaks in high terms of the Mission at Tanjore; and declares that he met with nothing more interesting in all his journey, than the interviews which he held with the native Christians of that region. The favourable testimonies also of the Government of India and of Native Princes, both to the conduct of our Missionaries, and to their beneficial influence on the manners and habits of the people, occasionally productive of the most important results to the political security and temporal welfare of the British dominions, in that quarter, are well known, and have been often adverted to.

You enter therefore into no field of unprofitable or precarious speculation. The labour of your predecessors has not been in vain abroad: and the effects produced here at home by our Missionary efforts, have been hardly less serviceable. According to the benignant dispensation of Providence, the testimony, which, for the sake of others, we have thus borne to the value and im-

* Buchanan's Christ. Res. p. 72, 1812.

portance of Christianity, has served to cast a light around our own path. These very solemnities themselves have not been without their fruits of blessing. I doubt not, they have, from time to time, brought home to many bosoms an inward sense of the privileges, happiness, and duties of our own favoured condition; a sense of sympathy and fellowship with the afflictions of humanity in distant climes; and have given birth to Christian desires and endeavours to overcome the evil that is in the world, with our good.

Still compared with the need, little it must be owned, very little indeed has been accomplished: for lo! if we lift up our eyes, what do we behold but the appalling sight of more than sixty millions of Pagans and Mahommedans, and a vast territory, fallen under the dominion of the civilized nations of this quarter of the globe; and that a territory and a people augmenting every day.

Must we not enquire then, what is this territory; and what are these mighty millions of mankind; what are they to us?—You will allow me to ask, what are they especially to this our beloved country? We have seen the common duties which bind us all, as we have opportunity, to do good to all our fellow-creatures. These Mahommedans and Hindoos, are they not such? And have they not the pleas upon us also of necessity and misery? Are they not all sitting in the region of the shadow of death? Have they not been all sorely bruised and marred, like the wayfaring man *, by Satan, the robber and murderer? Have they not the claims upon us, I say, of our common humanity?—But what, again I ask, are this vast territory, and these mighty millions of mankind: what, I mean, are they to England?

* Luke x. 30.

Alas! they are, as we might almost say, "bone of our bone, and flesh of our flesh." Do we not breathe their air? Is not the soil ours? Have we not poured out our English blood, and mixed it in their sands? Is there a rock, or fortress, of their almost inaccessible fastnesses, where the British standard does not wave? Are we not placed in such relations towards them as *these*—that some we have vanquished in open war; others serve under our banners; others have called for our protection and help, and have willingly submitted to our mild and equitable sway? Do we not make profit and merchandize by their hands? Do we not live among them, and carry on with them such various intercourse as belongs to those who are our friends, dependents, labourers, servants, and subjects? These, doubtless, are the considerations which appropriate and bring home the *general* duties of humanity to *us* in particular. *Other* nations may and ought to *pray* for the conversion of the Hindoos: but England must do this, and much more. We have taken this empire to ourselves; have set it apart, and fenced it round, and erected it, as it were, for a theatre wherein to display ourselves, and to act our part in the sight of men and angels. I am saying nothing in what way, by what steps, we have attained this eminence. But so it is. There we stand. We are upon our trial. We have voluntarily undertaken a tremendous responsibility: and it is in no way possible, I conceive, but that as a nation we shall be accountable in this world for our trust; and further, as individuals, shall many of us be called to a reckoning, perhaps in *this*, but assuredly in the next world.

But, again: in our transactions with these nations, has any thing ever interposed to taint the purity of our track: any thing ever intermixed

itself of a corrupt lust of gain, of a secular ambition, of a mere desire of military aggrandizement and glory: any thing interposed of oppression, or spoliation, or perfidy? If so: if in any cases we have taught them our vices, and made them partakers and companions of our sins; if, alas! we have repelled them yet farther than where they were before from the light of truth, and the life of God, and from the reception of Christianity, by exhibiting in their sight the lives of wicked Christians; by effecting that the name of Christ and His doctrine should be blasphemed among the Heathen through our offences—if there be any truth in these charges sometimes made against us—these all are considerations which, in their degree, darken our responsibility; and may well awaken in good men's minds an extraordinary compassion and sympathy; and arouse them to put forth so much the more strenuous efforts to make good the deficiencies, and repair the injuries of the years that are past.

And how then does our account stand? What estimate shall we make of the manner in which England has discharged her obligations to her Eastern empire?

It was vehemently affirmed by a celebrated orator, some years ago, that “were we to be driven out of India, nothing would remain to tell that it had been possessed, during the injurious period of our dominion, by any thing better than the ouran-outang, or the tiger*.” But, no. It has been eloquently replied, by one who has the best claims to be heard on such an occasion, No: “It is true we have not built a Tadmor in the wilderness, to impress the world with the incongruity of introducing the refinements of splendour

* Burke, vol. iv. p. 123. 8vo. London.

amid uncultivated society. We have not constructed pyramids, to excite the indignation of mankind at the capricious despotism which could enjoin such a misapplication of human exertion. But we *have* reared the bulwark of security round the humble hovels of the helpless. But we *have* raised the proud temple of impartial justice on the ruins of lawless violence. But we *have* established the sacred altars of mercy, where oppression, and insult, and ravage, used to print their paths with blood. And do acts like these leave no memorial?"

And, as the same eloquent advocate pursues his argument; "it is an undeniable fact, that our's is a dominion over willing minds; that the natives feel their happiness to be promoted by our predominance; and that they regard our stability as their blessing. Justly do they so esteem it. For, where has the British standard been advanced without overturning some Moloch of barbarity, and placing on its pedestal the hallowed image of that Equity, of which, if ever a notion before floated in these regions, it was but as the vague conception of the unknown God*."

True: so it is. The representation is indisputable. You will find, we *have* effected, and *are* effecting much. We have given security in private life to the persons and property of the natives by our administration of justice. They may now sit every man under his vine and under his fig tree. We are diffusing among them by our example the knowledge and practice of good faith and upright dealing. We are rescuing their hostile tribes from the fury and perfidy of one another; and facilitating the progress of the arts

* Discourse of His Excellency the Marquis of Hastings, June 30, 1817.

of peace, by superseding and controlling the spirit of aggression and rapine. Education and civilization are beginning to make progress. The narrow horizon of their minds is dilating and expanding in such as have intercourse with Europeans: and their barbarous institutions are, by degrees, impairing and fading away before the dawning light of reason and humanity.

But here the question recurs: Is this *all* that can be effected? Are there no greater and better things to be secured than these?—Truly, this does not reach the extent, either of their necessity, or of our duty and glory. This is not enough, either on their behalf, or our own.—What is the civil Governor in his real, authentic, exalted character? Nothing less than the vicegerent of Heaven; the minister of God for good to the people committed to his care? He is the channel through which are to be diffused over a thirsty land, the various streams that gush forth from Him who is the fountain of every good and perfect gift.

In this view, let the Governor embrace his genuine dignity and glory: and fill up the measure of his high calling.—We say nothing in disparagement of the arts of civility and peace. In their due place we honour military prowess and glory. We honour the statesman, whose pride is to raise up an abject people by diffusing among them the blessings of liberty, justice, and law: and, in their place, we hail the quiet occupations and comforts, which follow in the pursuit and train of the merchant's honourable gains.—But, wherefore should we stop here? Why not go on unto perfection? Why erect an empire that has no purposes but those of temporal gain and glory? No. For ourselves, there are crowns to be won of a brighter renown than any which these things can bestow.—Let us have taught the Hindoos the arts

of life. Let us have established among them humanity, and equity, and order. Let us have made them companions in our military prowess, and partners of our fame. At the best, considered in themselves, all these things are but for a season. Whether their's or our's, all these must soon be over. They bear not the characters of eternity.—But, antecedently to that consideration, how shall not we, who are a Christian people, deny, that even these blessings can be diffused otherwise than through the channel, grow at all otherwise than upon the stock of Christianity? Our philosophy is built upon the apostolic precept, “Whatsoever ye do, do all to the glory of God*.” Manners, morals, law, government, peace, civilization, all are as a building on the sand; all want their choicest virtue and most becoming grace; all want their firmest support and most binding cement; all are dead,—unless sanctified by religion, and erected on the foundation prescribed, that we “seek first the kingdom of God and his righteousness †.”

But, as I said, at the best all these things are but for a season. In themselves they are limited to this lower world. At least nothing, it is certain, but religion, can give them a title and passport for heaven. They bear upon them no hope of futurity, but as sanctified by thanksgiving and prayer: Yes, there are crowns, therefore, to be sought of a brighter glory than any which can be gathered here. Yes. This shall be the Statesman's highest praise, if he can rear all these superstructures on the rock of the everlasting Gospel: and therefore, to that end, he is to have in his train messengers, ambassadors of eternal peace; soldiers, mighty to pull down strong holds; merchants, ever mindful

* 1 Cor. x. 31.

† Matt. vi. 33.

in their gains of the quest above all of the pearl of great price: the instruction which he is to be most desirous of diffusing, is that of which you, my Reverend Brethren, are to be teachers, an education for heaven: and that liberty which it is your part to proclaim, that which is perfect freedom.

Our glory is not to stop short: but to covet earnestly to give them the best gifts. Wherefore shall not the Hindoo have his hopes full of immortality? Poor he may be, and poor no doubt he is, in what relates to this present world: in the powers and faculties of the man, and the citizen. But it will be your part to demand what darkness, what poverty is there comparable to darkness and destitution in things spiritual? What calamity like to that of being shut out from His presence, with whom there is fullness of joy? Let it be granted that we maintain the doctrine of an universal redemption. Be it that the blood of Christ is, through the infinite grace and goodness of Almighty God, not without its efficacy, even to those who never heard of his name: yet, who shall be bold to deny that there is a *better* redemption, a *greater* salvation, a *more exceeding* weight of glory for the Christian? Nay, search where we will, where shall we find salvation promised to him who bears a lie in his right hand? Where find his meetness to be a partaker of the inheritance of the saints in light, who provoketh the Lord to anger continually in all his abominations?—But, we repeat it, even with regard to his being in this life, if there be any virtue, if there be any praise, certain it is, it is best or only to be found in the train of the Gospel. The Hindoo is wretched, and miserable, and poor, and blind, and naked. Therefore, would we open his intellectual eye; would we give him dignity and worth as a man

and a citizen ; would we raise him in the scale of being, and awaken him from the stupor and insensibility in which he has been sunk for ages ;— we shall disclose to him prospects into eternity ; call him to recognize the dignity of an immortal spirit ; set him to enquire, what he shall do to be saved ; challenge him to contend with us in the race for the common prize of our high calling, and to understand that he too, as one for whom God spared not to give His own Son, is called to be a fellow-citizen of the saints, and of the household of God. In fine, if life be any thing better than a dream ; if earth or heaven have any blessing to bestow ; we shall seek to impart the knowledge of the Gospel to the Hindoos, our subjects and servants.

But you will be told, the Hindoo has his religion, his faith, and hope, his virtues also ; and you will meet with those who will dispute, therefore, the necessity, the charity, and the fitness of your interposition.—Your answer will be, alas ! the light that is in him is darkness, gross darkness.

Polytheism and idolatry, both are reigning there ; and both in their most degrading and disgusting forms. It is impossible to speak of the things which are done by them, in secret, and openly. But, what needs to be said more than this, to prove their abject condition,—that the choicest oblation to their idols is human blood, and the most acceptable service the rites of impurity and lust ? Add too, that the minister of their religion is of a piece with the character of their deities. The subject matter of his appeals, his most persuasive arguments, are obscenity and imprecation. Thus he extorts his wages from a wretched people : thus,—and by the frantic exercises of a bodily service that profiteth nothing.

How shall such as these be preachers of righteousness, temperance, and a judgment to come? In fact, as we read from the mouth of one who had opportunities of observing them nearly, "Here are enough to recite the legends of their gods with every comment that can seduce the imagination: but I have not heard by whom, or in what circumstances any thing like moral instruction is delivered to the people*." With deities, and priests such as these, and with a worship cruel, or licentious, or unprofitable, their views are seldom extended beyond this lower world; and the main bent of their religion is to propitiate their gods to grant them such *temporal* gifts as we may suppose it suitable for these worshippers to crave, and those deities to bestow; or, when they do raise their views to a future state, their notions of its nature, and of the way and means to obtain its privileges are alike debasing and unworthy. "They are led to expect," as another has said, who has also opportunities of viewing them nearly, "They are led to expect as the highest reward, a paradise differing little from that of the Mahomedans. It is to obtain this kind of enjoyment that the widow burns herself with the dead body of her husband. For this the misguided devotee casts himself beneath the wheel of the idol's car, or precipitates himself into the watery abyss, or suffers himself to be entombed alive †."

Now where these things are found; where the religion which they do possess is made up of materials like the above; where these are the articles of their faith, the prototypes of their imitation, the pattern of their perfection to which old and

* Archdeacon Owen's Charge, 1796. Abstract of Annual Reports, p. 434.

† Corrie's Sermon, 1816, p. 34.

young are taught to aspire ; where these are their gods, those their saints and martyrs ; where all is a chaos of positive corruption and abomination ; and where they that have not this religion have none, have no hope therefore, no virtue, no praise either from God or man ; it were needless to remark on the other hand, that we shall in vain seek among them for those edifying, purifying, ennobling, consolatory influences, which by turns, and on every side, arouse, soothe, and animate the Christian in his pilgrimage through this lower world to the kingdom of eternal peace and love.

And when the basis, when the root is such, you cannot but discern that to talk of the superstructure, to speak of the flowers and fruit, of the *virtues* of the Hindoo, is a delusion to which we cannot give credence. You need not deny, that they *may have* to a certain extent their rules of conduct, which shall in some sort direct and modify their intercourse *one towards another*. These are, and must be taught by the condition of our common humanity, and the circumstances of life, in some degree of uniformity all the world over. But, where, you will ask, where shall the Hindoo learn his duties to *God*, (he, whose gods, by nature, are *no* gods) and to *himself*: duties, assuredly, of not less importance than the former ; and without which those other precepts themselves must, in a great degree, be imperfect and unavailing ? For, human life cannot teach, or is slow to teach ; and in such a religion, from such gods as their's it is impossible for them to learn, that which is the animating spring to give grace and life to all our actions as between man and man,—the noble motive and principle from which they are to flow ; love, I mean, to God, and man, our brother, for God's sake, and in obedience to

His will. No; you will find that it is hardly possible for human life, both with regard to the principles and the practice of morals, to be at a lower ebb than among the Hindoos. And that this should be so, is no matter of our surprise. For, as was once affirmed by your illustrious predecessor, the venerable Swartz, "The knowledge of God, of his divine perfections, and of his mercy to mankind may be abused; but there is no other method of reclaiming mankind, than by instructing them well. To hope that the Heathen will live a good life without the knowledge of God is a chimera*.

Therefore, were there not hopes for us here, fresh and lively hopes arising of the existence of a new state of things, we might well be in great dejection of spirit; in pain for ourselves, and for them. I have already remarked, that little has been effected by England in past times for the concerns of religion in the East, little indeed either in behalf of our own people, or of the natives. Our Indian empire, if it have added to our temporal abundance, is yet deeply our debtor in many of the weightier matters of a nation's welfare and glory, and in things spiritual. We have sent out our chosen youth; and there, both in peace and war, they have many of them nobly sustained the character of our country: but alas! we, in our turn, have ill discharged our part, in providing for them the exercises, and the lessons, and consolations of religion. I do not say that, in being transported so far from our shores, they have been sent beyond the limits of their own responsibility. No. The Word and Providence of God, to which they are accountable, are still near at hand; and,

* Abstract of Society's Annual Reports, p. 410.

if individually we have not failed in our duty to them as parents, we have given them an intellectual and a spiritual eye, that they may behold his star in the East, and so fall down and worship him there. Still, it cannot be denied, that while compared with the rest of their fellow-countrymen they have more than ordinary need, they are also, considered under the like comparison, peculiarly destitute of the means of Grace, and the ordinances of the Gospel. And while, therefore so little was done for our *children*, it is less a matter of surprise that the efforts for the conversion of the Natives, our *subjects*, have been altogether of a subordinate character, and quite inadequate to the grandeur of the undertaking.

But here I am under an obligation not to leave it unnoticed, that, whether as respects the religious concerns of our own people or of the natives, the circumstances, in which the Church of England has been placed in India, have been of a peculiar, and almost unprecedented character. It is perhaps the deepest stigma that attaches to the Protestant name, that in no country has their zeal been sufficiently exerted in propagating Christianity among heathen nations: and it would have been, and is a task worthy of the Queen of Protestant Churches, to raise the standard, and to wipe off this our common reproach. But, apart from those considerations,—that Englishmen, into whatever climes they penetrate, should seek to carry with them, at least for their own purposes, their own religion, is both natural and dutiful: and yet the Church of England has not subsisted there, but in most defective and inadequate degrees; and a great nation, which deems Episcopacy essential to the spiritual fabric of her Church, has held vast dependencies, where that authority, in her own

account indispensable for the propagation of her religion, for its government, and for the administration of its ordinances, was never seen. Certain it is that the spiritual governors of our Church, certain it is that this Society did long and deeply feel and deplore these circumstances of peculiar, and almost unprecedented hardship: and our operations have been embarrassed, discouraged, and impeded by difficulties almost insurmountable, thus occasioned in our way: so that now, if we look back, there is, I think, much more cause for gratitude and admiration, than for dissatisfaction or reproach, that greater things have not been accomplished: and, if therefore our governors, if this Society have ever been taxed with indifference or inefficiency in this great undertaking, it may be questioned, in charity, whether this has not come from such as have not sufficiently understood the extraordinary circumstances to which I refer. Still these remarks, respecting the difficulties which we have had to encounter, are made, be it observed, not in the spirit of censure, not without a knowledge that were that the design, many circumstances of extenuation and explanation would demand in justice to be appreciated and acknowledged; but much rather in a mind desirous to manifest, by the aid of contrast, the value of the powers now bestowed upon us; and to give due authority to the more welcome voice of congratulation, hope, and encouragement, to which at length we are conducted by the progress of our argument.

For, now we have seen it solemnly recognized by the Legislature, that it is 'the duty of this country to promote the interest and happiness of the native inhabitants of the British dominions in India; and that such measures ought to

be adopted as may tend to the introduction among them of religious and moral improvement*." The obligation therefore for which we have been contending, is now no longer bound upon us only by the word of God, or engraven only in the secret tables of the heart, but it is to be seen also hung on high, recorded in the venerable pandect of the law of England; now too, we have seen the establishment of chaplains and clergy greatly augmented; and now, above all, we have seen the opprobrium taken away of an Empire subsisting under a nation, whose Church is episcopal, without an episcopate.

These particulars being gained, the last more especially, I am willing to invite you into fresh fields of hope. I would believe that we have already accomplished much, and that a new era is begun. From the mere fact of our reproach being taken away, and the incapacity and disqualification under which we laboured being removed, I appear to myself to discern, that at once a vast progress has been made; tracts of wide extent been won; that great and encouraging prospects are opening upon us: and am almost ready to call upon you to "lift up your eyes, and look on the fields; for they are white already to harvest †."

By the powers which heretofore have been put in action, you are aware that repeated shocks have already been given to the enormities of paganism. Their corruptions, where our people have had the opportunity of facing them openly, have not been able to bear the light, I do not say of revelation, but the light of reason, and of the day. As has before been observed, "Where has the British standard been advanced, without

* 53 Geo. 3. c. 155.

† John iv. 35.

overturning some Moloch of barbarity?" Bel boweth down. Nebo stoopeth*. Their idols of silver and idols of gold which they had made each one for himself to worship, they are ready almost to cast to the moles and the bats†. It is apparent that the minds of the natives are at work in many parts of the East: and, if we shew ourselves to them as a *Christian* people, they have many evident inducements and tendencies to embrace our religion. They feel our power: they reverence our superiority: they acknowledge our services: and they begin to enquire whence our pre-eminence is derived. "These English," they are heard to whisper one among another, "are a wise and understanding people." It rests with us to lead them to another more elevated lesson: and to extort from them that further confession, "What nation is there so great, that hath God so nigh unto them, as the Lord their God is in all things that they call upon him for‡?" Such of them as have intercourse with Europeans are seen to be anxious to hide their institutions, their rites of cruelty and lust, with a conscious shame, and a feeling as of guilty persons, knowing that they cannot brook the test of our investigation: and the question seems to be approaching towards this crisis, whether we shall leave them in a state of dreary negation, in a barren, naked, defenceless infidelity, or hand them over as a prey to some fresh superstitions like the past: or shall not, rather, complete the work which we have begun; supply what is wanting to their necessity and our glory; consolidate and consummate all our other benefits, by imparting to them the last, best gift, our pure and holy religion; that so, both here and hereafter

* Isa. xlvi. 1.

† Ib. ii. 20.

‡ Deut. iv. 7.

they may have cause to rise up and call us blessed.

But you will find it alleged, that there is *danger* in the endeavour to propagate Christianity in India; imminent danger lest, through the attempt, our empire there, founded in opinion, be swept away by the blast of the breath of that opinion, on which it is now supported and sustained. The objection, doubtless, is one of a very serious import; and requires, from us the advocates, and you the designed instruments of conversion, in the steps which we may take, a constant and scrupulous regard: and which, indeed, it is our common inclination to pay, not less than it is our common duty. And that, if it were only for these very reasons, *because* we are deeply anxious for the propagation of Christianity, and discern no rational hope for its accomplishment, but under the fostering protection, and manifold advantages attendant upon our mild and equitable sway: because we seem to recognize the arm of God, in giving us that empire for this very end: and because were our dominion overthrown, all would rapidly fall back again, and the unhappy country become a prey to the miseries of intestine warfare, confusion, and despotism, and to every evil work, both in public and private life; and in religion to all the horrors and enormities which we so deeply deplore.

We may confess therefore, that danger there would be, imminent danger, were the attempt made to propagate our religion by any thing like constraint and force, or by any other than the due methods of reason and argument, example and testimony; and the other legitimate means and influences of manifesting to the natives not only that we prize our religion for ourselves; but that we will protect, and reward, and honour it,

in all those who profess it in sincerity, as a gift and endowment, which reflects honour, and deserves honour,—is a reward, and deserves reward. Danger then there might be, were the weapons of our warfare carnal, and not spiritual; did we hold the pernicious maxim, that “the end sanctifies the means;” were our principles and practices of conversion, fire and the sword, the corrupt policy of the Church of Rome, of the Jesuit, or of the Mahomedan. But no. This is not the school in which you have been instructed. These are not the proceedings with which your labours will be henceforward associated. Our methods are Christian and Protestant; our principles, the liberal, the mild, the wise, the just, of the Church of England; our spirit and temper that which, because we prize our own religion, makes us tender even of the corruptions and errors of other men; and prompts us never to forget, that in our armoury for extending the limits of Christianity, there are no weapons on which we place more reliance than on our prayers and tears.

Again. Danger there might be, in throwing open the Indian empire to the indiscriminate preaching of Christianity by the various sects unhappily prevalent amongst us, and recently become exceedingly zealous in this very object; men, some of whom appear to have hardly any other recommendation for the work on which they are sent, than that which is perhaps the very worst possible, an uncontrollable zeal for the narrow characteristics of their own sect, and the extravagant peculiarities of opinion for which they have been contentious at home; and who accordingly in point of fact are found, not unfrequently, to forget or suspend the design and professions on which they quitted England, of

preaching Christianity to the natives ; first aiming to get possession of the European population, and to embark them in the wretched verbal disputes and controversies, with which their own heads were turned, and their hearts embittered here. From such preachers the dangers to our Indian empire may become very great. But, that too is far from being all. It is obvious that such preaching can never establish genuine Christianity ; nor, indeed, ever establish Christianity at all in India. And accordingly, the subtle natives, discerning the confusion which obtains, are ready enough to taunt our proceedings with the charge of folly and inconsistency. It will be good time for them, (say they), to listen to our religion, when our preachers shall have ceased to contend one among another, and have agreed among themselves *what* the religion is.

But here too, you perceive, the advantages which have been obtained, offer that very security and remedy from danger which the occasion requires. Christianity cannot be propagated but under *some* form. A form there must be : and yet it is fit that there should be as little controversy about that form as may be. When, therefore, the Church of England is seen to have attained those capacities of which she was so long destitute, and to the exertion of which she is prompted alike by every argument of inclination and duty, it may naturally be expected, that the zeal of others will be abated with the necessity, or instructed by the event, and that the bounty and efforts of the wise and charitable of all parties will be directed into the channels of the Church of England. So at least, I am thoroughly persuaded, wisdom and charity would best be justified of their children. And this being effected, then, I doubt not, an apparatus of Mis-

sionaries, and Clergy, and a native Priesthood, and Schools *, and Colleges, and charitable and religious Institutions, under the government, superintendence, or council, as occasion may require, of a Prelate such as the present, and in subordination to the State; and in which apparatus, all the other religious means will readily take their due place, and the civil institutions and temporal benefits, the blessings of civilization, humanity and peace likewise, will at length assume their due import and character, and cooperate together for good; then I say, will our empire be so far from being endangered, that it will obtain its best or only security; will ascend to that true dignity to which the finger of Providence appears to point the way: and those vast millions of which I spake, will receive at our hands that ennobling lesson, that the part on which they are sent here, is to learn in and by every thing which their hand findeth to do, so to pass through things temporal, that they finally lose not the things eternal.

And in truth the character of the natives is such, as to hold out the brightest prospects of success to a mode of proceeding like the above. By nothing perhaps will you find them so much distinguished, as by a subserviency to influence, and a proneness to comply with the example of those whom they revere: and they have a great susceptibility to kind usage from their superiors. "Convert our Rajah or Zemindar," said they

* Whilst this Charge is passing through the press, we have the satisfaction of learning, that the Calcutta Diocesan Committee has obeyed the call so prevalent among our countrymen in India, to promote the mental and moral improvement of the natives, and is proceeding to establish schools in the vicinity of Calcutta.

long ago, "and we will willingly follow you*." And now they are learning to regard Britons as more to them than any of these. If we will but lead, they are prepared to follow; and again, therefore, I am ready to exclaim, "the fields are white unto the harvest."

But further: has not *experience* shewn, and that in many ways, that our design is practicable, and that the empire will not be endangered? Is it not true that we have already done much to overthrow what have been so well called the "Molochs of their barbarity?" And yet this was not effected, without having to encounter the *same* argument of danger. That was urged when a late distinguished Governor General declared, by an ordinance, the sacrificing of their children to be murder: and the like plea has been alleged on similar occasions against humane interpositions of a less authoritative character. But the event has been quite otherwise. What has been shewn is this: that Nature might indeed be enchained in the breast of a Hindoo parent by the fetters, and overawed by the lashes and imprecations of a cruel superstition; but she could not utterly be extinguished: and now therefore our government is not *endangered*, but we have obtained new and powerful *alliances*, in parental gratitude and love. The august structure of our empire already stands on one celestial pillar, that of Nature; why shall we not add the other divine column, of Grace also?

Again. Where does the native character appear so bright as in the Hindoo soldier, I mean when trained and commanded by Europeans?—And whence this striking distinction? Whence arises the wonderful peculiarity, that here, and no

* Abstract of Society's Reports, p. 426.

where else, he is brave and temperate, faithful and virtuous, magnanimous and heroical: whence, but that in this department, we have called forth and cultivated, directed and fostered his virtues?

Henceforward let us then discern, where the deficiency *really* lies; that is, not in them, but in ourselves. Were our zeal in things spiritual, like to that which it has been in the temporal, we should soon behold them become good soldiers of **Jesus Christ**, fighting under his banner, and bearing the cross in their hearts; we should see their children, not passing through the fire to **Moloch**, but placed in the arms of the everlasting love of their Saviour; the widow no longer hurried in her own phrenzy, or dragged by the barbarity of others to the unhallowed pile, but purified as by fire, mortified in all carnal affections, “ a widow indeed and desolate* ;” and a vast multitude more, not yoked to the idol’s horrid car, but bearing on their shoulders the yoke of **Christ**, and in due time made meet to join the heavenly choir, bearing up the wheels of His chariot in that day, when the Church triumphant shall sing, as with the voice of many waters, that song, “ Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in.” For my own part, I cannot but think, that the time may come, when they may reflect back again the borrowed light which they shall have received from us, not without some rays of an augmented degree of splendour: for there are some respects, in which they seem to me to possess natural qualities peculiarly fitted as a soil for the reception of the seed of the Gospel. But be that as it may, our empire, it will be found, will not have been endangered by endow-

* 1 Tim. v. 5.

ing it with other aims and purposes than those which are merely of this world: nay, how else can we hope for the continuance of that blessing, without which all human effort is ineffectual, and the watchman waketh but in vain?

Upon the whole then, the *duty, necessity, practicability,* and *prudence* of propagating Christianity in India have been shewn; and what therefore remains for us, and for you, but that, in our place and measure, we respectively seek to discharge our part with fidelity and zeal, and to go on and prosper in the name of the Lord?

But why should I forbear to point again at yet higher hopes; why refuse, for a moment, to follow in our argument there where the Divine Providence appears to call? That is, may I not add, that a wide field is now opened, a noble theatre erected, for the exertion of the energies and virtues of a great nation; and that the circumstances of the times seem peculiarly to invite England to display herself as a Christian people in the sight of all the nations of the earth?

We cannot forget that we have ourselves not long ago been brought out of a fire of great tribulation: and who does not discern that our present prosperity is, under God, the fruit of those noble principles on which, as a government and a people, we have recently acted, towards Africa, to Portugal, Spain, France, Germany, and other the oppressed and afflicted nations of Europe? O that Asia too might obtain her due portion! O that we might go on, and erect therefore a national monument of our gratitude for past and present peculiar privileges and blessings,—a monument of praise to the God of battles,—an adamantine monument to our fame, and His glory, by giving to the natives of India the imperishable blessings of the Gospel of Peace!

The circumstances of the times,—the special circumstances of that part of our empire, the recent mighty extension and consolidation of our dominion there,—the recent enlargements of our spiritual means and opportunities,—the circumstances at which the natives are arrived,—all converge as to one point, all appear to unite as in one call upon England to manifest herself to her dependencies in all her power and dignity, as a Christian people. Be this, I say, our praise; be this at length our pride.

But, if there be difficulties in the way of the Government of that country, we as individuals and a Society that has long possessed their generous countenance and favour, and, for which the tribute of our heart-felt gratitude is due, can have none. Our part therefore is clear; and our path lies plain before us. It is, I rejoice to repeat, that we pursue our course with vigour, and with renewed vigour and re-animated hopes from these favourable appearances of the times, and the important fresh opportunities and means, long wanted, and now by a gracious Providence put into our hands.

You, my Rev. Brethren, have embarked in this grand undertaking. May the divine blessing go along with you! Our prayers will be duly offered in your behalf at the throne of grace. We beg that yours also in turn may not be wanting for us. In the matter of duty likewise our eye will be upon you, and we shall desire that in the regulation of the discharge of your sacred office you conform yourselves as closely as may be to our principles. Yours is a reasonable service, founded jointly on the basis of the knowledge of the Divine philanthropy, and of the necessities of man. In the progress of your undertaking your part will be to seek to unite wisdom with

charity. And we beseech you, be not dismayed by the terrors of the way; for mightier is He that is with you, than he that is in the world. Happily your call is not likely soon to be into untrodden wilds; but you will find yourselves placed in a region, not indeed wide in extent, but where Christianity has long been known and revered; and where the Christian Missionary will not fail of finding that degree of grateful veneration which is eminently his due.

It is your privilege also to have had noble examples before you, and into whose labours you will succeed. We can have no greater joy than to hear that you are treading in their footsteps; imitating the example of a Ziegenbalgh, a Swartz, and a Gerické. To the distinguished Prelate, who most happily for the interests of Religion presides over the ecclesiastical establishment there, you will pay implicit reverence; and will obey dutifully all his godly admonitions. We shall desire and expect, that your communications to us at home may be regular, frequent, and copious. To the brethren, your elders in the mission, you will render all possible reverence and respect. Finally, be watchful over yourselves; and seek diligently that through the Divine grace, the light of your example may shine before men, both Heathen and Christian, so that you may adorn the doctrine of God our Saviour in all things, and that they who obey not the word may be won by your Christian conversation.

Following these principles you will find, we doubt not, that you have chosen for the scene of your labours a portion of the great field of the Gospel, if not rich in temporal good, yet possessing a bounteous store of the better rewards of the kingdom of God and His righteousness. One of your illustrious predecessors, in his declining

years, left this testimony to the life he had lived. "I am now," said he, "at the brink of eternity, and I declare, that to this moment I do not repent of having spent forty-three years in this service of my Divine Master." These are the words of the saint-like Swartz. May such, in your day, and built on the like solid foundation, be the self-approving testimony of your own conscience: and may God Almighty grant to you both to be partakers of the HEAVENLY REWARDS OF THE FAITHFUL MISSIONARY."

Address of the Rev. L. P. Haubroe.

Rev. Sirs, and much respected Gentlemen,
 WITH submission to the Providence of God, I am going to discharge the sacred duty which you have entrusted to my care, and for the due observance of which you have prepared and strengthened my mind by means of counsels, founded on experience and by liberal encouragements.

I cannot but consider it both as an honour and as a comfort to me, on this solemn occasion, freely to declare the intentions which have induced me to become a Missionary of your Honourable SOCIETY, and to explain the principles which I am going to make the rules of my conduct, and all my future labours. Yet I regret, as a foreigner, not being able, through want of attainment in a refined language, to express my sentiments in a manner which would correspond to my feelings of reverence and gratitude towards the SOCIETY, and at the same time entirely produce my thoughts. It is not only with the deepest sense of meekness and humility, but also with a cheerful hope, and even with joy, I am to perform this task.

When I look forward to the approaching time for the accomplishment of my cordial wishes, to

have contributed to the glorious aim of promoting Christian knowledge among the heathen, and to have offered my endeavours in the spirit of faith, charity, and hope, in order, that the blessings of our most precious religion might be enjoyed by those our fellow-creatures, who still live in darkness and the shadow of death: then I have the strongest reason to congratulate myself. For I rejoice in the hope of every faithful Christian, that the time is drawing near, when the knowledge of the only true God, of whom all things are, shall enlighten still more and more their minds, who have changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. For they shall be taught, that their oblations, their sacrifices, and voluntary punishments are an abomination to the Lord; and that there is no other worship agreeable to His desires, than that of spirit and truth; no other atonement for sins, than that which has been offered once through the redemption, that is in Christ Jesus; and no other access to our heavenly Father, than through the spirit of adoption, which makes us children of God. It is these truths, which are able to exalt the human soul, to relieve its distresses, and open the heart for feelings of love towards God and men. It is this faith, which, by means of heavenly grace, furnishes man with strength to do well, seek judgment, relieve the oppressed, judge the fatherless, and plead for the widow. In such persuasion, and with such a hope, I shall be happy, if the Lord may vouchsafe to make me an instrument for promoting the object of His kingdom upon earth.

I congratulate myself to trace the steps of the worthy Missionaries of the old Protestant mission in India, founded by the Christian care and protection of Frederick the 4th, king of Denmark,

supported and extended by the Venerable Society for Promoting Christian Knowledge. Moreover, I shall be glad to continue the pious and charitable labours of Swartz and Gerické, in that field, where they have wrought with a zeal, dexterity, and indefatigable patience, which crowned their exertions with success, and ought to be a pattern to all their successors. For although the impediments which formerly opposed their endeavours, are far from being removed, and although the monsters of idolatry and superstition are still raising up their heads in defiance of the Shepherd of faith: yet the path is smoothed, and the prejudices against the Christian religion softened, and the seed, which the good sowers have sown, on many places springing up, and bringing forth fruit. Therefore, Reverend Sirs! as it is your view, that the work may proceed, and be carried on, if possible, with more vigour than at any time before; that those who are yet living as if they were without God in the world, may embrace Christianity to the salvation of their souls; and that the standard of the cross in those places, where it is sinking for lack of supporters, may gain ground for ever: so it is my duty and most cordial wish, by all the means in my power, to co-operate in your charitable intentions. I am to pursue the work with devotion and zeal, with patience and hope, preaching the doctrine of Christ in purity, acting in submission to your advices, and the counsels of the Lord Bishop of Calcutta, in unity and concord with my fellow-labourers, with due reference to the experience and authority of all my superiors. Thus in life and doctrine proving a Christian, and a Christian minister, I shall find my best reward in a good conscience, and in deserving your confidence, and that of the Right Reverend the Lord Bishop

of London, by whose recommendations you have found me worthy to become a Missionary of yours.

However, I should fail very much, if I trusted upon my own strength, and flattered myself with delightful prospects, not being aware, that the ways of God are not at any time our ways. Surely, when trying myself, I cannot but apprehend with concern, how short I fall of that sharpness of mind, that knowledge of man, that skill and experience, which are necessarily required for being successful in the discharge of all my duties. Yet I put my trust in Him, who gives strength to meekness, and who chooses the weak things of the world, to confound the things that are mighty. May the Lord above make us strong to all good proceedings, through His Holy Spirit. Yea:

Our soul on God with patience waits,
Our help and shield is He;
Then let still our hearts rejoice,
Because we trust in Thee.

Now my dear Brethren in Christ! I take leave of you, endued with comfort and hope. Receive you my heartfelt thanks, for all the marks of kindness and benevolence which you have bestowed upon me, since my arrival to your native country, and I pray God Almighty to bless all your undertakings, for spreading his name, his kingdom, and glory, among men.

Address of the Rev. David Rosen.

Reverend and much respected Sirs,

IF I were to explain all those feelings which arise in me, concerning that noble and pious plan for the conversion of the heathen in India; if I should endeavour to congratulate and praise this

Honourable SOCIETY, which has found means, not only to pursue, but even to enlarge upon, and improve that plan, to the happiness of mankind; I fear, if this should be expected from me, I should trespass on your patience. The inability to express my thoughts, satisfactorily in a language which is foreign to me, together with other reasons, bids me rather to be concise, and therefore in regard to the few words, which I am about to deliver, I humbly intreat your indulgence.

Consulting my own wishes, and considering the importance of that office, the care of which is intrusted to me, I regard it as a happy direction of Providence, that the recommendation of the Right Reverend the Lord Bishop of London, has opened me the way to become a minister of the Gospel, through the instrumentality of a SOCIETY, whose aim it is, to propagate the worship of God, in spirit and truth, among the votaries of idolatry, and lead the bewildered from darkness to light. When we in our prayers say: "Thy kingdom come," and look upon those countries, where the beams of the Gospel scarcely can pierce the clouds of superstition and ignorance; then surely we must add from the heart: "Thy will be done."

If it be God's will, that I should become an humble and co-operating instrument of the propagation of His kingdom on earth, then I would cheerfully set out with this intent. I will beg Him to strengthen my abilities, that I may teach His word, with purity, zeal, and constancy.

The counsels and advice, which you have honoured me with, Reverend Sirs! shall always be kept in my memory. They lay claim to the same gratitude, which I already owe, in so high a degree, to the kindness and liberality of the SOCIETY in general, so that I will not try to prove

it by words, which frequently are not the strongest witnesses; but I will attempt to prove it by my future sincere endeavours and actions.

With our own earnest endeavours, and with trust in God, we may attempt any difficult task, which respects His glory.

Although that field, which you intrust to our cultivation, offers to view many thorns and briars, which are to be eradicated; yet they, who went before us, although they found it in a more uncultivated state, have nevertheless succeeded in clearing it of many of its noxious weeds and plants, and there are places, where the seed, which they sowed, is ripening for the harvest.

In every case, which surpasses my own knowledge and experience, I comfort myself, Reverend Sirs, expecting to be guided by your advice, and that of my seniors in the Mission; with a faithful submission to your judgment and authority, and to that of my Right Reverend superior the Lord Bishop of Calcutta, I will strive to perform all the duties of my office.

Yea, I rejoice in the hope, that many of those trying and arduous cases, which occurred to former Missionaries, will now more easily be surmounted, seeing that a Bishop resides in India, whose catholic and apostolic views, joined to his learning and piety, cannot but animate the Missionaries, afford them every countenance and protection, and be a defence to the Lord's vineyard against all wicked assaults.

My last wish is, that it may please God, to protect this honourable SOCIETY, and further to crown its endeavours in enlarging the kingdom of Christ in India.

THE END.









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